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THE METHODIST WOMAN

420 Plum Street, Cincinnati 2, Ohio

Published monthly (bimonthly July and August) by the

Woman's Division of Christian Service

Board of Missions and Church Extension

of

The Methodist Church

BETTIE S. BRITTINGHAM, Editor MRS. HELEN COX EXMAN, Assistant Editor

MRS. GEO. W. KEEN, Publication Manager

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In Memoriam

***Miss Cora E. Kinney*, a retired deaconess since 1940, died June 11, 1944, at Antigo, Wisconsin. The greater part of her service of thirty-one years was given to work in Milwaukee, Wisconsin, but some years were spent in Illinois, Indiana, and New England. Miss Kinney was a graduate of the Chicago Training School.**

***Deaconess Florence E. Gaither* died June 12, 1944, at Washington, D. C. Mrs. Gaither served nearly twenty-two years as a deaconess. She received her special training at the Iowa National Bible Training School, Des Moines, Iowa, from which she graduated in 1923. Her appointments were to national field work, Asbury Methodist Church, Washington, D. C., and to Washington Conference where she did work in evangelism and religious education. Mrs. Gaither was a delegate to the General Conference this year.**

***Mrs. Hattie E. Dennis* died May 24, 1944, at her home in Highland Park, Detroit, Michigan, at nearly ninety-four years of age. She served as a bureau secretary for eighteen years under the Woman's Home Missionary Society. Her interest has continued through the years. Her host of friends cherish beautiful memories of her influence in their lives.**

***Mrs. Chris Ludy* (Ada) died on June 15, 1944, at San Jose, California. In her more than forty years' residence in Zanesville, Ohio, she was foremost in accepting heavy responsibilities in promoting missionary work and other community activities. She served in important offices which took her to meetings all over the country. Many churches today are more alert and missionary-minded because of inspiration received through her.**

●

New Books Received

In the Minister's Workshop, by Halford E. Luccock, Abingdon-Cokesbury Press. Price, $2.

The Christ of the American Road, by E. Stanley Jones, Abingdon-Cokesbury Press. Price, $1.

God in Our Public Schools, by Dr. W. S. Fleming. Published by National Reform Association, 209 Ninth Street, Pittsburgh, Pennsylvania. Price, $1.50.

What About Our Japanese-Americans? by Carey McWilliams. Published by Public Affairs Committee, 30 Rockefeller Plaza, New York 20, New York. Price, 10 cents.

The Methodist Woman

The Methodist Woman Serves a Quadrennium

1940

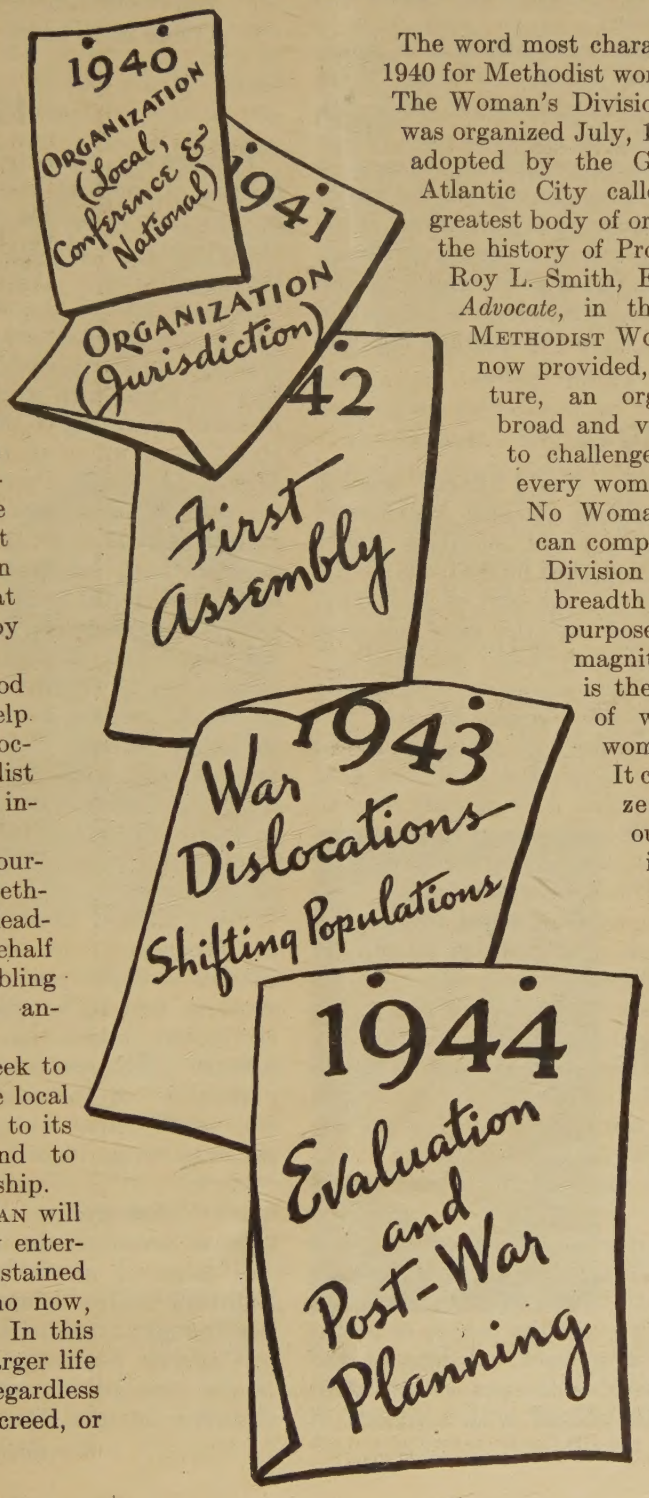
The first issue of THE METHODIST WOMAN was launched in September, 1940, as a trade journal for the Woman's Society of Christian Service . . . an authority on ways and means. Says the first editorial written by Miss Sara Estelle Haskin: "But it must do far more than this. It must charge the machinery with the spirit of personal service; it must breathe the spirit into the wheels. It must generate inspiration and enthusiasm for the great enterprises undertaken by this Society.

"And underneath method and inspiration it must help build the educational processes by which Methodist women may become more intelligent workers. . . .

"It must speak with courage that will inspire in Methodist women a conviction leading to definite action on behalf of a world literally tumbling from one tragedy into another. . . .

"This magazine must seek to inspire in the women of the local church a greater devotion to its spiritual interests . . . and to develop a Christian fellowship.

"THE METHODIST WOMAN will present a world-missionary enterprise which has been sustained by Methodist women, who now, united, girdle the world. In this enterprise they seek the larger life for women everywhere, regardless of their nationality, race, creed, or social status."



The word most characteristic of the year of 1940 for Methodist women was—*organization.* The Woman's Division of Christian Service was organized July, 1940. The constitution adopted by the General Conference at Atlantic City called into existence the greatest body of organized womanhood in the history of Protestantism. Says Dr. Roy L. Smith, Editor of *The Christian Advocate,* in the first issue of THE METHODIST WOMAN: "The church has now provided, within its own structure, an organization sufficiently broad and varied in its objectives, to challenge the full capacity of every woman in its membership. No Woman's Club in America can compare with the Woman's Division of Christian Service in breadth of outlook, patriotic purpose, cultural depth, or magnitude of enterprise. It is the greatest organization of which any Methodist woman can be a member. It combines Christian citizenship, international outlook, genuine Americanism, and a spiritual idealism incomparable."

Our attention was focused on organization in the local church during September. Women were elected and installed to places of significant leadership in the Woman's Society of Christian Service. Thousands of voices repeated the Purpose of the Society — they pledged to give prayer, service, and contribution of

money to the program and activities in the local church and support of the work undertaken at home and abroad for the establishment of a World Christian Community.

Conference Societies of Christian Service were organized in October. The organizational setup was complete with the charter meetings of the jurisdictions held in December.

Even as organizations were effected in local, district, conference, and jurisdiction areas, there was realization that we must not become too deeply involved in the mechanics of organization. Methodist women have always organized to meet a vital need in the homeland or throughout the world, and it must be so with this new organization. However, organization is important! Every department, every committee is vital, but of what avail if we lose sight of the spiritual emphasis which is absolutely necessary if we are to have the courage and the wisdom for the living of these days.

1941

"Methodist Missions in a World Aflame" was the caption of a leading article in THE METHODIST WOMAN introducing the world situation under which Methodist women worked in 1941. With the war came the realization on the part of Methodist women that Methodist missionaries *must now serve against the background of stark human need and suffering;* that Methodist missionaries *must be equally active against poverty of mind caused by illiteracy;* that Methodist missionaries now more than ever *must keep a Christly point of view toward all men;* that Methodist missionaries *must move steadily forward in their work* until forced to stop, and that foundations must be laid now for the postwar period by recruiting young missionaries for the field.

In the homeland, the crisis in world affairs gave new urgency to the task of missions at home. As never before, home missions was profoundly affected by world events. While we rejoiced in the blessings we have in the United States, and thanked God for our good fortune that enabled us up to this time to escape the horrors of war and devastation that had been the experience of other nations, we were nonetheless mindful of the forces within our shores that constituted a threat to our national life.

We launched our prayer card, "United in Prayer in a Broken World." This prayer, by Mrs. Thomas H. Nicholson, president of the World Federation of Methodist Women, became the prayer of Methodist women around the world. Units of the World Federation translated the prayer into their various languages. All prayed with sincerity of purpose:

"O God and Father of us all,
Lift from our world its dark'ning pall;
Forgive our madness, sin, and strife,
Turn our goals from death to life.
Create in us a zeal for right,
Help us to share our Candle's light;
Impel our hearts to seek thy way,
Guide us to peace, O God, we pray."

1942

Perhaps the outstanding event in 1942 was the holding of the first assembly of Methodist women in Columbus, Ohio, May 19-22. This was the first opportunity for Methodist women to meet from all the jurisdictions. Clearly, they saw the possibilities of united action on all issues of our day. There was a soberness about them also as they realized their responsibilities to meet the challenge of a war-torn world. There was a *will* to go *forward!* Pointing to the accomplishments brought about by a union of our women's organizations, Mrs. J. D. Bragg, President, said: "But with this we cannot be content, we dare not be content, as this is little more than we were doing when as organizations, smaller numerically, we went our individual paths. Now in this day of united strength we face the need of evaluating some of our plans and methods. We should create new approaches to what seem to be old problems, many of which become more acute because of present world conditions. We approach these as churchmen as well as officials of a Woman's Society of Christian Service within that church. We are solemnly reminded that we have a charter not confined by oceans, Atlantic or Pacific, but it is *world charter.*"

Pearl Harbor brought a changed situation for the Japanese in the United States, both alien and citizens. While recognizing that necessary precautions had to be taken to protect national security, we know that many innocent Japanese suffered. This evacuation brought some new opportunities of showing our friendship and good will as Christian women. Fourteen of our missionaries were loaned for service in evacuation centers.

Methodist women likewise found new tasks in defense areas of the homeland. The migration was large in numbers and swift in movement. Eighteen million defense workers in war communities brought a challenge to the Woman's Division of Christian Service and two trained workers, later others were added, were put in the field to assist church women in the formulating and implement-

(*Continued on page 30*)

In Appreciation

ONE of the highest moments of inspiration in conference and jurisdiction meetings usually occurs when all the missionaries and deaconesses are introduced. Each comes to the front, tells her name, and states the number of years of service which she has given to the work. Those interested in figures find themselves adding the totals, which often add into hundreds of years. When the Woman's Division of Christian Service recently met in Chicago to organize its work for the new quadrennium, some of its staff members had reached the age, according to the calendar, when they retire from active service of the Woman's Division, according to the ruling of the Division. Each of these has rendered unique service along the way and THE METHODIST WOMAN expresses for a million and a quarter Methodist women across

Mrs.
V. F. DeVinny

the country their very deep appreciation for the magnificent service rendered. Each has a story of consecration to which this editor cannot do justice. Even if the editorial pen could capture in words the appreciation which all feel, the space would not permit. We say to each, "You have done a grand job with a fine spirit of consecration which is helpful to those who follow in your footsteps." Others are leaving the Woman's Division of Christian Service at this time to give more time to the building of Christian homes. Their years of service are many and the appreciation of Methodist women for them is great. We pray that the days ahead may be happy for each of them. While they may give a different leadership in the days to follow, they will be continuing to serve in some capacity; of that we feel sure.

TO THE members of the Woman's Division of Christian Service, and the staff of that Division, one word has characterized the work of Mrs. V. F. DeVinny; that word is *courage—indomitable courage.* She is the mother of seven sons, five of whom grew to manhood, but there was always time for her local church and conference work. It was natural that the Woman's Home Missionary Society should have turned to her to head its organizational and promotion work, a position which she filled with great credit to herself and to her society. In speaking of her work with them, one of the members of the society characterized it as "extrememly faithful to a task, accurate, creative, tireless, consecrated. Has never missed a board or committee meeting during the ten years she has been on the national board."

The Woman's Division of Christian Service was indeed fortunate that Mrs. DeVinny could head up its promotional and organizational work for the first quadrennium of this united organization. One cannot enumerate all the contributions which she has made in this capacity, but her own staff speak of her greatest contribution as "the spirit which she brought to that task." She has had to chart new seas, but she has done it with kindliness and real ability wrought from years of experience. She has been able to do this because, as a friend expressed it, "her religious experience is very vital and deep. A true Christian in belief and action."

Mrs.
Ina Davis Fulton

SHE served her church well! Mrs. Ina Davis Fulton came to her task as treasurer of the Missionary Council of the Methodist Episcopal Church, South, in 1925. She brought with her wide business

experience as head of the Department of Commerce of Kidd-Key College, in Sherman, Texas. She knew the church and the program of woman's work. In the North Texas Conference she was district secretary for two years and conference secretary for seven years. This combination of knowledge of the work of the church and experience in business made it possible for her to render a unique service to the Council.

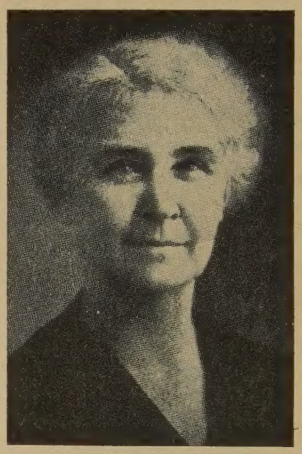
The Woman's Division turned to Mrs. Fulton for its first treasurer. It has been no easy job to pull together the finances of our vast organization, but she has approached the task with wide comprehension of the total job to be done. She has not only been an efficient treasurer from the standpoint of technique, but qualities of heart and mind have made her sympathetic to the vast needs of the world. Sometimes, when the editor makes her rounds of the various offices, she has found Mrs. Fulton in tears; tears of joy over some letter which she has received from a conference treasurer which reflected financial advances in the work, or from a missionary on the field expressing her appreciation for some deed of service done by the Division.

Mrs. G. W. Keen

It is significant that each of the women retiring from the active work of the Woman's Division of Christian Service was prepared for that service in tasks faithfully performed in their local church and conference work. Mrs. Keen was a minister's wife, and part of their early ministry was spent in work at Bennett Academy, which is now Wood Junior College. Mrs. Keen was Superintendent of Girls and of Finance. This task gave her much needed experience for a national task as she became the publisher of *Woman's Home Missions.* Members of the Woman's Home Missionary Society speak of her great ability in business and finance. It is not always an easy thing for a church paper to keep out of the red, but this was accomplished under her leadership.

As the first Publication Manager of the Woman's Division of Christian Service, she has brought this vast background of experience to bear upon her work. As she goes out of office, both The Methodist Woman and Literature Accounts have good balances, due to her careful administration.

Members of the staff speak of Mrs. Keen as "our best-dressed executive." Not that she buys more clothes than others, but she knows how to wear them, which is in itself an accomplishment.



Mrs. J. W. Downs

When Mrs. J. W. Downs came to her secretarial post, in 1918, with the Missionary Council, the work in urban centers was pretty well established. The greatest unmet need in the home field was the entrance upon a vital rural program. Mrs. Downs visualized this need and set to work to make her dreams come true. She had a definite philosophy that in rural work, people were more important than buildings. Working on this basis, she secured the best trained personnel possible. These workers have rendered significant service in these areas. The challenge of rural areas has been so strong and insistent in the program of the Council that some of the finest workers have chosen this as their life work.

This same philosophy of rural work has guided Mrs. Downs in her task this past quadrennium with the Woman's Division. Strengthening the work across the church, Mrs. Downs leaves a well-developed bureau.

Mrs. Velma H. Maynor

Mrs. Velma H. Maynor was a missionary to Korea for eighteen years under the Board of Missions of the Methodist Episcopal Church, South. She was a teacher at Carolina Institute for five years and at Ewha College for ten years.

When the news of her election as Executive Secretary of the work in Japan, Korea, and the Philippines came to her, Mrs. Maynor wrote: "I thrill to the challenge but tremble at the responsibility of such a task. I enter upon its duties clinging to the words, 'I can do all things through Christ who strengtheneth me.'" It is this spirit that has characterized the work of Mrs. Maynor during the quadrennium.

While her retirement does not come about because of advances in the calendar, Mrs. Maynor felt that certain responsibilities of family made it necessary for her to give increasing time with them. She has returned to her home in Oneonta, Alabama, where she has accepted a position in the public schools and will, at the same time, make a home for her daughter and her mother. She maintains a relationship with the Woman's Division of Christian Service as a missionary on leave of absence without salary.

Miss Jean Bothwell

Some years ago Miss Bothwell returned from service on the mission field, and after a time became an assistant in the office of the Treasurer of the Woman's Foreign Missionary Society, where she was serving at the time of unification of the women's missionary organizations.

She came into the office of the Treasurer of the Woman's Division four years ago with responsibility for remittance of funds to the foreign field and serving as an assistant treasurer. These have been busy and difficult years, in a world at war, and Miss Bothwell has given devoted service to the work assigned to her.

She leaves to take up another type of work and our best wishes follow her.

Mrs. Helen Cox Exman

Two years ago, when Helen Cox added the name of Exman, she felt a real desire to cease her office responsibilities and devote more time to her home. We were in the middle of a quadrennium at a period when policies were being formulated, and she consented to remain. Now, at the close of the four-year period, she has asked to be released from her task that she might do the larger job of building a Christian home.

Mrs. Exman became a member of the staff of the Woman's Home Missionary Society in 1920. Coming to the staff as a very young woman, she gave twenty years of constructive service to her society. She started out as secretary to the editor then as assistant editor and editor of the *Annual Report.* When Mrs. Exman first came into the office, Mrs. Levi Gilbert was editor of *Woman's Home Missions.* Working under this great leader of the society, she developed a sense of responsibility and love for the work which has ever remained with her.

When the work was united four years ago, Mrs. Exman was elected assistant editor of The Methodist Woman and other literature publications. In this position she has been a tower of strength. Not only has she done the make-up and read the proof for The Methodist Woman, she has taken a share of editorial responsibility which has included the Annual Report of the Woman's Division and has seen all the literature through the press. When one considers the bulk of literature created this quadrennium, one realizes the tremendous job which this has entailed.

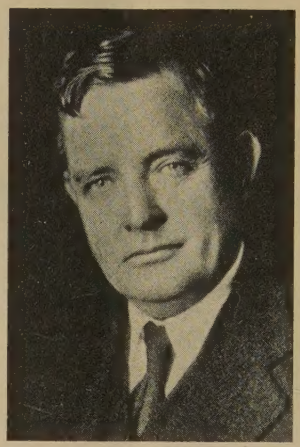
Already she is finding many lay jobs which beckon to her: president of her local Wesleyan Service Guild; vice-chairman of the local board at Friendship Home and Mothers' Memorial Center; and vice-president of the Methodist Home for the Aged. In her experience through the years, there is definite evidence that the church beckons to its best youth for service.

Organizational Meeting

A SPECIAL meeting of the Board of Missions and Church Extension, authorized by General Conference for the purpose of perfecting the organization for the quadrennium, convened in the Century Room, LaSalle Hotel, Chicago, Illinois, July 25, with Bishop Ernest G. Richardson as convenor.

After a period of worship and dedication by Bishop Richardson, calling for renewed consecration to the task ahead, the meeting was officially called to order.

The roll call, by Miss Eleanor Welch, Recording Secretary, was answered by most of the elected members.



BISHOP ARTHUR J. MOORE
President

Bishop Arthur J. Moore was re-elected unanimously as President of the Board.

The Board then proceeded to allocate its membership into the various divisions of the Board: Division of Home Missions and Church Extension; Division of Foreign Work; Woman's Division of Christian Service. These divisions, in turn, made nominations of its membership to form the Joint Division of Education and Cultivation.

Elected to head the various divisions of the Board as Chairmen of respective Divisions and Vice-Presidents of the Board were:

Bishop A. Frank Smith, Chairman of Division of Home Missions and Church Extension and Vice-President of the Board.

Bishop G. Bromley Oxnam, Chairman of Division of Foreign Missions and Vice-President of the Board.

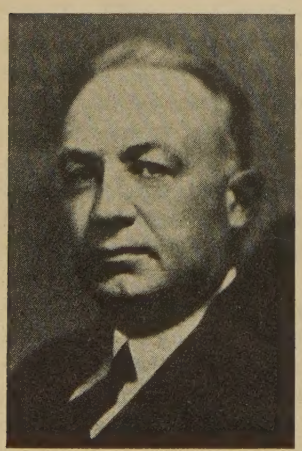
Mrs. J. D. Bragg, Chairman of the Woman's Division of Christian Service and Vice-President of the Board.

Dr. J. W. Hawley, Chairman of the Joint Division of Education and Cultivation and Vice-President of the Board.

The Woman's Division of Christian Service was convened by Bishop W. Angie Smith. Bishop Smith brought a meditation based on Psalms 27: 13, 14:

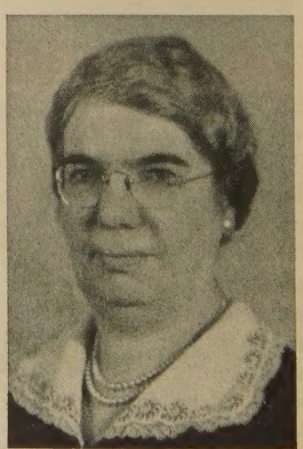
"I *had fainted*, unless I had believed to see the goodness of Jehovah
In the land of the living.
Wait for Jehovah:
Be strong, and let thy heart take courage;
Yea, wait thou for Jehovah."

Mrs. Fred A. Lamb, Recording Secretary, called the roll, including the names of members of the Woman's Division elected by the Jurisdiction Conferences and members of the Council of Bishops and Youth Member elected to the Division. Later, the Committee on Nominations brought nominations for Members-at-large of the Woman's Division, making the following roster of membership for the Woman's Division:

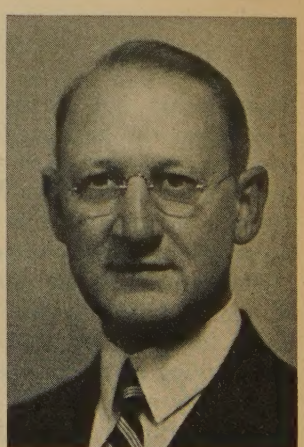


BISHOP A. FRANK SMITH
Chairman of Division of Home Missions and Church Extension

BISHOP G. BROMLEY OXNAM
Chairman of Division of Foreign Missions



MRS. J. D. BRAGG
Chairman of Woman's Division of Christian Service



DR. J. W. HAWLEY
Chairman of Joint Division of Education and Cultivation

Members of Woman's Division of Christian Service

Northeastern Jurisdiction

Bishop W. Earl Ledden, Syracuse, New York.
Mrs. Albert E. Beebe, 247 New York Avenue, Brooklyn, New York.
Mrs. W. Raymond Brown, 65 Walnut Street, East Aurora, New York.
Mrs. H. W. B. Detwiler, 1420 Kaign Avenue, Camden, New Jersey.
Mrs. M. Ward Downs, 811 Short Avenue, Fairmont, West Virginia.
Mrs. J. W. Masland, 1219 Sixty-eighth Avenue, Philadelphia, Pennsylvania.
Mrs. Fred C. Reynolds, 106 West University Parkway, Baltimore, Maryland.
Mrs. Howard W. Selby, 211 Chestnut Street, West Newton, Massachusetts.

Members-at-large

Mrs. Benjamin W. Meeks, 5024 Gwynn Oak Avenue, Baltimore, Maryland.
Mrs. Franklin Reed, Westfield, New Jersey.

Southeastern Jurisdiction

Bishop W. T. Watkins, Louisville, Kentucky.
Mrs. L. M. Awtrey, Acworth, Georgia.
Mrs. Paul Arrington, 1735 Piedmont Avenue, Jackson, Miss.
Mrs. Frank G. Bell, 5333 5th Terrace South, Birmingham, Alabama.
Mrs. Arthur Heustess, 1805 Madison Avenue, Montgomery, Alabama.
Mrs. E. L. Hillman, 728 Eastern Avenue, Rocky Mount, North Carolina.
Mrs. A. C. Johnson, 3622 W. Broadway, Louisville, Ky.
Mrs. C. C. Sapp, 519 Pine Avenue, Albany, Georgia.
Mrs. Homer Tatum, Alamo, Tennessee.
Mrs. C. C. Weaver, 898 Linnwood Avenue, Winston-Salem, North Carolina.
Mrs. E. B. White, 2344 Gilmore Street, Jacksonville, Florida.

Member-at-large

Mrs. W. M. Alexander, 1800 Primrose Avenue, Nashville, Tennessee.

Central Jurisdiction

Bishop E. W. Kelly, St. Louis, Missouri.
Mrs. G. W. Carter, 4922 Coliseum Street, New Orleans, La.
Mrs. Robert K. Gordon, 304 South Main Street, Sumter, South Carolina.
Mrs. H. R. Hargis, 420 East Dover Street, Easton, Md.
Mrs. David D. Jones, Bennett College, Greensboro, N. C.

Members-at-large

Mrs. J. W. E. Bowen, Jr., 1564 Valmont Street, New Orleans, Louisiana.
Mrs. Robert E. Jones, 1375 East Long Street, Columbus, Ohio.

North Central Jurisdiction

Bishop Charles W. Brashares, Des Moines, Iowa.
Mrs. E. R. Bartlett, 723 East Washington Street, Greencastle, Indiana.
Dr. Alice Brethorst, Dakota Wesleyan University, Mitchell, South Dakota.
Mrs. F. G. Brooks, Mt. Vernon, Iowa.
Mrs. W. H. Helrigel, 850 Washington Street, Traverse City, Michigan.
Mrs. John G. Law, 43 E. Division Street, Fon du Lac, Wis.
Mrs. James Oldshue, 434 East Eighty-eighth Street, Chicago, Illinois.
Mrs. Leon Roy Peel, 2364 West Lake-of-the-Isles Boulevard, Minneapolis, Minnesota.
Mrs. Foss Zartman, 1120 West Elm Street, Lima, Ohio.

Members-at-large

Mrs. Clarence D. Laylin, 1972 Indianola Avenue, Columbus, Ohio.
Mrs. C. N. Timmons, Sterling, Illinois.

South Central Jurisdiction

Bishop Paul E. Martin, Little Rock, Arkansas.
Mrs. J. D. Bragg, 3666A Montana Street, St. Louis, Missouri.
Mrs. Fred A. Lamb, 6635 Edgevale Road, Kansas City, Mo.
Mrs. W. B. Landrum, 401 W. Fifth Street, Tyler, Texas.
Mrs. Wiltz Ledbetter, 1134 Dalzell Street, Shreveport, La.
Mrs. Charles W. Mead, 5122 Davenport Street, Omaha, Nebraska.
Mrs. J. W. Mills, 2434 Liberty Avenue, Beaumont, Texas.

Members-at-large

Mrs. George S. Sexton, Jr., 110 Sexton Road, Shreveport, Louisiana.
Mrs. S. M. McCreless, 2202 King's Highway, San Antonio, 1, Texas.

Western Jurisdiction

Bishop Bruce R. Baxter, Portland, Oregon.
Mrs. Frank P. Flegal, 584 Rosal, Oakland, California.
Mrs. Edgar L. Oakes, Caldwell, Idaho.
Mrs. Jerome Seymour, 952 N. Lake Street, Pasadena 6, California.
Mrs. E. Paul Todd, 1409 N. 6th Street, Tacoma 6, Wash.

Member-at-large

Mrs. Clyde Collison, 1420 Spruce Street, S., Pasadena, Calif.

All of the above were present with the exception of Mrs. E. R. Bartlett, who was unavoidably detained, and Mrs. Edgar L. Oakes, detained because of travel restrictions; and the members-at-large who were elected at the meeting. The six jurisdiction presidents were in attendance, inasmuch as the constitution makes them members-at-large and the action is one of confirmation.

Mrs. J. D. Bragg, St. Louis, was unanimously elected President of the Woman's Division of Christian Service. Ballots were then taken for the Vice-President, Recording Secretary, and Chairmen of Departments. The following were elected:

Vice-President, Mrs. J. W. Mills, Beaumont, Texas.
Recording Secretary, Mrs. Fred A. Lamb, Kansas City, Mo.

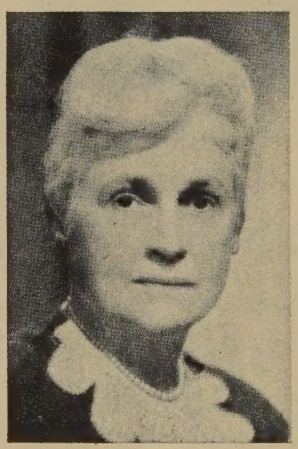
Mrs. Albert E. Beebe, Chairman of Department of Work in Foreign Fields and Vice-President of Woman's Division of Christian Service.

Mrs. Fred C. Reynolds, Baltimore, Maryland, Chairman of Department of Work in the United States of America, Alaska, Hawaii, Puerto Rico, and the Dominican Republic; and Vice-President of Woman's Division of Christian Service.

MRS. J. W. MILLS
Vice-President of Woman's Division of Christian Service

MRS. FRED A. LAMB
Recording Secretary of Woman's Division of Christian Service

MRS. A. E. BEEBE
Chairman of Department of Work in Foreign Fields



MRS. F. C. REYNOLDS
Chairman of Department of Work in the United States of America, Alaska, Hawaii, Puerto Rico, and Dominican Republic

MRS. JAMES OLDSHUE
Chairman of Department of Christian Social Relations and Local Church Activities

Mrs. James Oldshue, Chicago, Illinois, Chairman of Department of Christian Social Relations and Local Church Activities and Vice-President of Woman's Division of Christian Service.

The Committee on Nominations brought in the following report for the staff, which was adopted:

Executive Secretaries

(All addresses are 150 Fifth Avenue, New York 11, N. Y.)

Department of Work in Foreign Fields:

China, Japan, and Korea: Miss Louise Robinson.
India: Miss Lucille Colony.
Philippines, Burma, and Sumatra: (Chairman of Staff) Mrs. Otis Moore.
Europe and Africa: Miss Sallie Lou MacKinnon.
Latin America: Miss Elizabeth Lee.

Department of Work in the United States:

Educational Institutions: Miss Muriel Day.
Town and Country: Miss Noreen Dunn.
Urban Work: Miss Mary Lou Barnwell.
Social Welfare: Miss Miriam V. Ristine.
Medical Work: (Assistant Secretary) Mrs. Robert Stewart.
Deaconess Work: Miss Grace G. Steiner.

Department of Christian Social Relations and Local Church Activities:

Miss Thelma Stevens.

Treasury Department:

Treasurer: Miss Henrietta Gibson.
Assistant Treasurer: (Foreign) Miss Hazel M. Best.
Assistant Treasurer: (Home) Miss Marjorie Eicher.
Disbursing Officer: Miss Glenn Moore.

Editorial Department:

Editor The Methodist Woman: Miss Bettie S. Brittingham.
Editor of Literature: Miss Juanita Brown.
Circulation Manager: Mrs. E. LeRoy Stiffler, 420 Plum Street, Cincinnati 2, Ohio.
Production Manager: Miss Bernice Burroughs, 420 Plum Street, Cincinnati 2, Ohio.

Nominated by the Joint Division of Education and Cultivation, and elected by the Board of Missions and Church Extension, were the following secretaries and editors of the Woman's Section of the Joint Division:

Executive Secretary (Organization and Promotion): Mrs. H. E. Woolever.
Secretary of Missionary Education and Cultivation: Mrs. Helen B. Bourne.

Associate Secretaries:
Wesleyan Service Guild: Miss Marion Lela Norris.
Student Work: Mrs. Lenore E. Porter.
Youth Work: Miss Helen L. Johnson.
Children's Work: Miss Ruby Van Hooser.
Editor of *World Outlook* and Other Joint Literature Publications: Miss Dorothy McConnell.

Committees and the Chairmen of the Woman's Division of Christian Service were named.

Section of Education and Cultivation: Mrs. Paul Arrington.
Finance and Estimates: Mrs. W. R. Brown.
Literature and Publications: Mrs. George S. Sexton, Jr.
Supply Work: Mrs. S. M. McCreless.
Spiritual Life: Mrs. W. M. Alexander.
World Federation of Methodist Women: Mrs. J. W. Mills.
Constitution and By-laws, Mrs. Homer Tatum.
Missionary Personnel, Mrs. L. R. Peel.
Status of Women, Mrs. L. M. Awtrey.

The meeting was called for organizational purposes, and a brief two days were spent in organizing the departments and work, but it was also a time of challenge for the days to come. About one third of the members of the Woman's Division of Christian Service are elected to serve for the first time in this capacity. They took hold of the work like veterans, for they were well trained in conference and jurisdiction work. The potential leadership for service in the Woman's Societies of Christian Service across this country leads us to believe that the work will never lack for well-qualified women to serve in capacity of local society, district, conference, jurisdiction officers, as well as members of the Woman's Division of Christian Service. In the spirit of "Lead On, O King Eternal," they march to a new day of victory.

Members of the Staff

MISS LUCILLE COLONY
Executive Secretary for India

(Picture not available as we go to press)

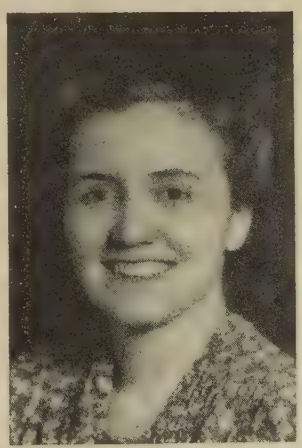
MISS LOUISE ROBINSON
Executive Secretary

MISS NOREEN DUNN
Executive Secretary

MRS. H. E. WOOLEVER
Executive Secretary

MISS HAZEL M. BEST
Assistant Treasurer

MRS. E. LE ROY STIFFLER
Circulation Manager



MISS BERNICE BURROUGHS
Production Manager

The American Indian in 1944

By M. Katharine Bennett*

In the blazing light of world disclosures, nations are conscious as never before of their own easy acceptance of a *status quo* in relation to minority groups within their borders; minority groups themselves, with varying degrees of vocalism, are intimating that:

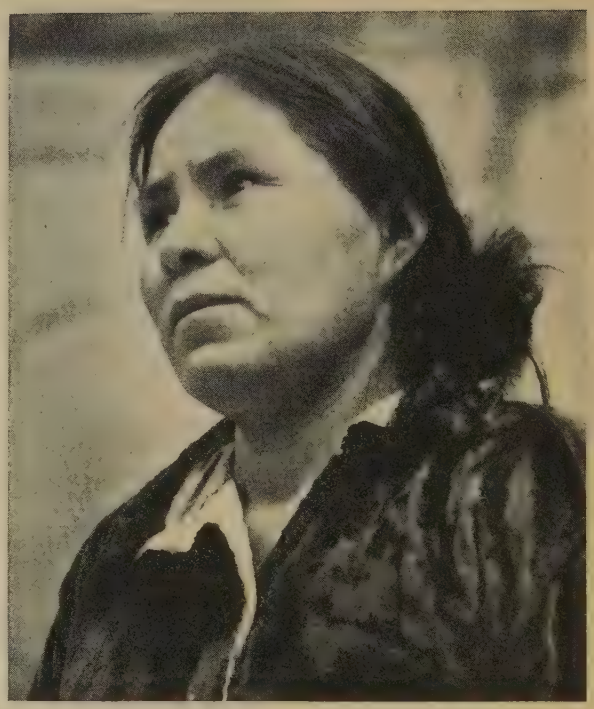
"There is a tide in the affairs of men
That, taken at its flood, leads on to fortune."

Nations that have long looked askance at the political and economic vagaries of other nations have suddenly been called upon to realize that perhaps some of their own situations are not beyond reproach. It is as though a window shade on the sunny side of the house had suddenly been run to the top of the window and familiar objects have become so illuminated as to seem unreal. So it may be that hearing the uncensored and explanatory talk of freedom, of democracy, and of the Rights of Man, the United States itself scans its relationship to minority groups within its borders to find if there may be situations that call for readjustments.

The sun of 1944 penetrates not only to major areas of large problems but outlines with detailed sharpness lesser areas where acclaimed "freedom" is abridged. Compared with the world-wide responsibilities of England and of the Dutch within their far-flung colonies and intricate relationships, the fewer than 400,000 American Indians of varying degrees of Indian blood seem so slight a group as scarcely to demand consideration at this time.

In greater or lesser degree they have concerned the white people, who, beginning in 1492, crossed the Atlantic Ocean, multiplied, and adopted both land and name of the earlier inhabitants. These white newcomers at first received food and kindly treatment from the red men, whom they found on this new continent. It was only as the former gradually pushed the red man from his accustomed trails that there began the long tale of unequal warfare, of murder on both sides, of seizure of lands, and finally of the gradual concentration of the red men on reservations under the care of the War Department. It is no more a happy tale to read than has been many another of the meeting of simple peoples with the more highly organized groups which found mental and moral justification for the overlordship of darker races by the white race.

*M. Katharine Bennett, Englewood, New Jersey, chairman of subcommittee on Wardship of Indian Committee, Home Missions Council of North America.



A young Navajo woman, born and bred in the desert and accustomed to its hardships

No one today can assume a morality superior to that of his ancestors; being of their times, the man of 1944 would doubtless be following the customs and policies of those times. The question that faces the people of the United States today is as to the *mores* of 1944 to which lip service is given, but the application of which is too often ignored in practice.

It is true that the Army has not for a long period been called upon to quell Indian uprisings, but a "benevolent despotism" may be as deadly in suppressing the upswing of the spirit of man as may be warfare. Said the British minister to Cuba, speaking in the American Methodist Church there, February 22, 1944, after calling attention to the joint statement on world peace issued a few months earlier by twenty Protestant denominations, twenty-three Roman Catholic Bishops, nine Jewish organizations, and two representatives of the Eastern Orthodox Church: "We should not forget . . . that the New Order for which we are all longing must, unless we are to suffer another shipwreck, be founded on the immovable and unshakable rock, the moral law which God has engraved with indelible characters on the hearts of men, and whose observance must be inculcated and fos-

tered by the public opinion of all nations." A true basis for New Order must be found if all men everywhere are to reap those hoped-for results after the dreadful holocaust that has enveloped the world; and this is as true of the 400,000 Indians in the United States as of the 400,000,000 peoples of India. Indeed, the securing of complete freedom for the former may more easily escape attention in this disturbed world than will the possible readjustments of the larger group.

Of the Indians in the United States today, about 70,000 live in the state of Oklahoma; they are descendants of the amazing "five civilized tribes": Cherokee, Choctaw, Chickasaw, Creek, and Seminole—and remnants of other tribes. These Indians were given the status of citizenship* when that area became a state in 1907 and were not allocated reservations.

About 32,000 Indians live in Alaska where also no reservations have been allocated; up to the time of the influx of population brought about by the present war, the population of Alaska averaged about one person to every ten square miles.

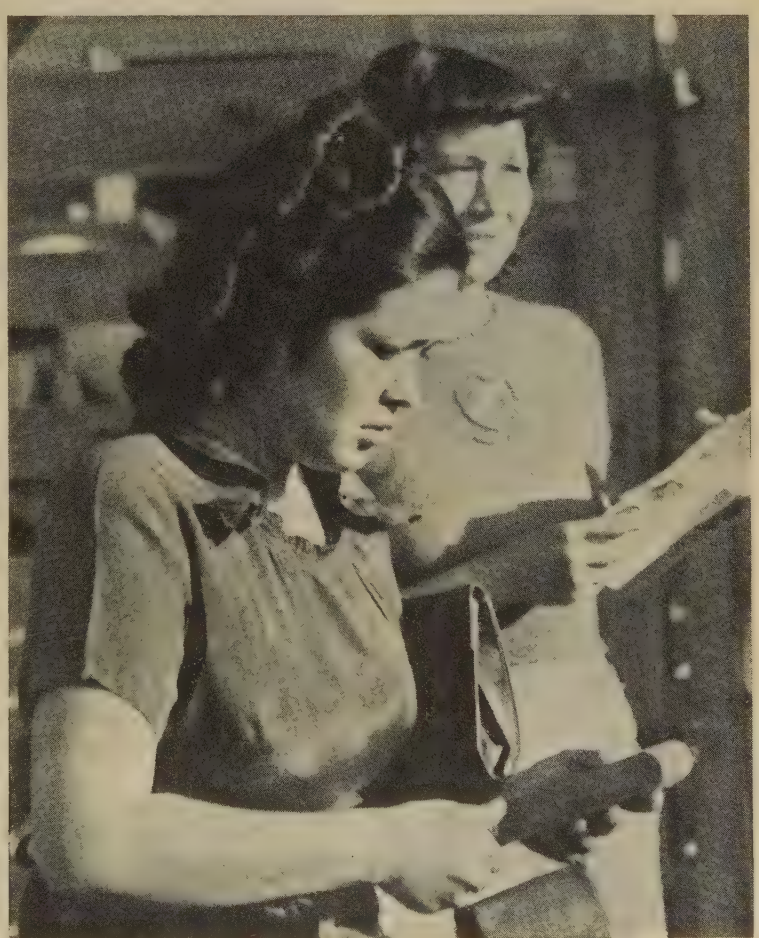
Of the remaining Indians about 200,000 still live on the seventy-eight reservations scattered in twenty-two states, of which all but five are west of the Mississippi River, and in the small "rancherias" of California and the "Indian colonies" of Nevada. The Sacramento Indian Agency exercises some relationship to the majority of rancherias in California, this land being held in trust by the federal government "for use by Indians" rather than being allotted to particular tribes or bands. A similar arrangement exists with respect to the Nevada colony sites under the Carson Indian agency, Steward, Nevada.

The remaining 100,000 Indians are to be found in towns and cities, both East and West, and in rural areas—some as students, others employed on farms and in trades and professions, on the whole fitting into the American pattern of life as do other citizens.

At the present time some 18,000 Indian men and women are in the military service of the country and about 45,000 are working in defense industries. Both groups are giving good account of themselves in many parts of the world and in needed industries. As with other defense groups Indians are finding the problems of living difficult; they frequently take their families with them, as do other workers; the transition from the simple reservation life to that of crowded defense areas often proves difficult. Not the least of the difficulties confronting these Indian migrants is that too often they and their families are unable to find suitable housing; when they find such, they have the problem of adapting themselves to modern plumbing and sanitary requirements of a town after the primitive conditions on the reservations from which many of them come. Unhappily, the Christian churches of the defense towns have in but few instances found a way to help these people to make adjustments,

(*Continued on page 31*)

*See *And Still the Waters Run*, by Angie Debo, Princeton University Press.



Modern Indian damsels

1944 SEPTEMBER 1944

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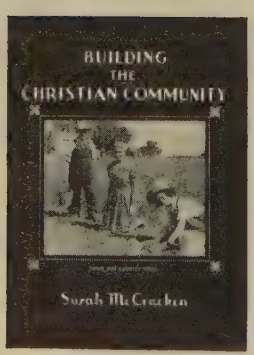
Above: Miss Oscie Sanders



News From Home Fields

There are four new administrative officers in our institutions:

Walter L. Russell, of Bristol, Tennessee, is now president of Wood Junior College, in Mathiston, Mississippi.

C. M. Waggoner, of Cleveland, Ohio, former president of Wood Junior College, is now president of Pfeiffer Junior College, at Misenheimer, North Carolina.

Mrs. Edith L. Carter, who formerly taught at Browning Home and Mather Academy, in Camden, South Carolina, is superintendent at Boylan-Haven School, in Jacksonville, Florida.

Miss Oscie Sanders, a field worker of the Joint Division of Education and Cultivation (Woman's Section), is now president of Sue Bennett College, in London, Kentucky.

Miss Eleanor Neff is one of our workers in defense areas who is working especially with the Wesleyan Service Guild in serving young employed women who are away from home. At present, the Guild, the Federation of Churches, and Miss Neff are operating on a general plan which includes the area around Chicago, Milwaukee, and Racine.

By airmail from Alaska this department has received a letter from Constance Ericson, of the Lavinia Wallace Young Mission, in Nome. In the Woman's Society of Christian Service there are three circles: one in which only two members, the deaconess and the interpreter, can speak English, is interested primarily in missions; another is interested in the problem of race prejudice because its members experience that problem in their own lives, they being of mixed blood and married to white men; the third group is "interested in learning 'Domestic Service,' . . . learning to do for themselves and helping others is their motto."

Plans have been completed at Sibley Memorial Hospital, Washington, D. C., for the collegiate course of training for student nurses through affiliation with American University, and forty-five girls enrolled in the Nurse Cadet Corps are taking this course. Upon completion of the work of the university and hospital, these girls will be graduated with a Bachelor of Science degree. Twenty-eight nurses completed the regular course this month and were graduated. Sibley Hospital has been honored by its selection as one of the thousand depots for the distribution of penicillin to civilians. The use of this drug is still in the experimental stage, but it has been used here in ten cases with almost miraculous effect.

"Teen Town" clubs are being sponsored in our community centers as another method of preventing juvenile delinquency. The groups get satisfaction, not only from the activities, but also from the self-government aspect of the setup. The experiment is proving valuable to community groups and has great possibilities if properly directed.

New leaflet, "Building the Christian Community," by Sarah McCracken, describing the work of the Rura Bureau, is now available at Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio. Price, 10 cents.

News From Foreign Fields

Miss Zella Soule, of India, was named as delegate to General Conference, but did not arrive in this country until after the sessions were over. She will be studying in Columbia University this year. This summer Miss Soule has been attending our summer schools across the country. She has endeared herself to all. She is a graduate of Isabella Thoburn College. In Miss Soule we have the story of missions—in the life of this one Indian Christian we have abundant evidence of what the future ecumenical church will be like. She has brought to this country her rich experience in the Christian Church of India. As she talks to us, she brings vital Christian messages which help us to live better Christian lives. No longer are countries to whom we have sent our missionaries on the receiving line alone; they are bringing to us rich treasures of spiritual nuggets.

Miss Gusta A. Robinett, missionary on furlough, writes: "Conference was a time of facing up to our most urgent need as we attempt to meet the difficulties of serving the church of Christ in war conditions. There was a mutual feeling that the spiritual needs must come first, and all workers felt that they could not go farther until they themselves had gone deeper. Consequently it was decided that the new year must make provision for a workers' retreat, even though it meant that no other meeting could be financed. Such a retreat was held in March at a country parish, and word has since come that it was indeed a time of spiritual deepening."

Margaret Seeck writes: "In June, two members of the China National Christian Council, who are holding a seven- to ten-day conference in ten important cities of China, plan to be in Kanhsien, to discuss with the local Christian leaders the Forward Movement of the Church and Postwar Planning."

Thirty-three delegates from sixteen local societies attended the annual meeting of the Cuba Woman's Society of Christian Service, held at Colegio Irene Toland, Matanzas, June 23-25. Señora Ada Anderson, of the School of Social Work, recently established by the Co-ordinator's office in Havana, lectured daily on the social welfare needs in Cuba.

An interesting letter has come from Dr. Earl Cressy, of the National Christian Council of China, to the office of the International Missionary Council, telling of the community of Koreans in and around Chungking. There are about four hundred of them. All Korean missionaries and other friends of Korea will be glad to hear of the good opinion that Dr. Cressy has formed of the Koreans in Chungking, and of the helpful interest which these good men are taking in them. Dr. Cressy thinks it may be desirable to set up in Chungking a provisional National Christian Council of Korea, which will co-operate with the Provisional Government in postwar planning. He goes on to say: "It seems to me that the establishment of a strong Christian movement in Korea might furnish a unifying principle of the utmost importance in giving stability to the country during the days of reconstruction which are ahead. Korea would furnish one of the best opportunities for a demonstration of what the gospel of Christ, operating through the church, and the social application of Christianity might be able to do. It is not too soon to begin. This seems to me to be one of the opportunities of the time."

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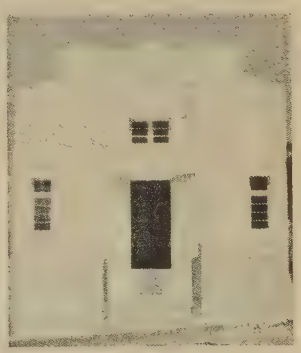
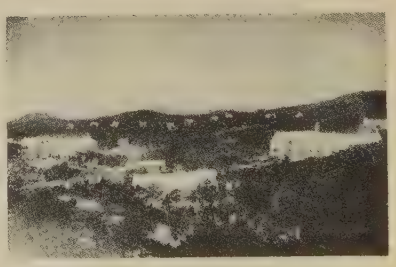
Above: Miss Zella Soule



Auditorium Colegio Irene Toland



Ewha College

Projects Week of

October 2

A young lady is applying for a room at Friendship Home, Cincinnati, Ohio. Her relatives who are in Alabama will be better satisfied if she can stay here

Gathering in the parlor at Friendship Home is the chief deli the girls for entertainment on Sunday afternoons when al in need of relaxation

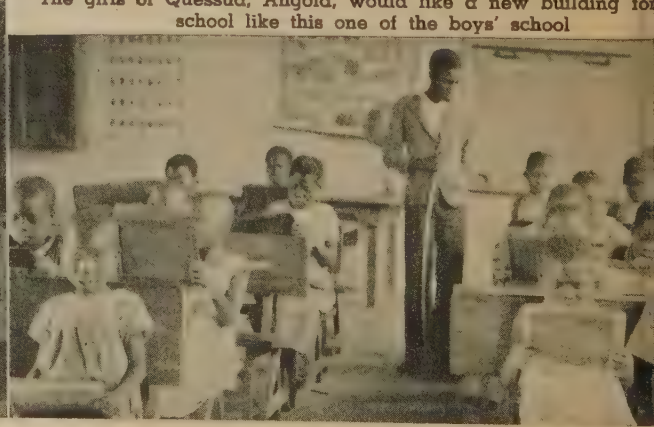
A member of the Friendship Home family, a worker at the Wright Production Company

A Mother's Memorial Social Center Sunshine Girl is presenting a gift of $20 to the president of the Advisory Council

Hospital, Quessua, Angola, Africa

The graduating class of young preachers from the Bible School at Wembo Nyama, Belgian Congo

The girls of Quessua, Angola, would like a new building fo school like this one of the boys' school



and Self-Denial

944

Baby life members, Wesley House, Houston, Texas

roup of little homemakers, Wesley House, Houston, Texas

eighing babies at the weekly clinic at Gikak Hospital, Portuguese East Africa

Girls of Friendship Group, Wesley House, bring gifts for China Relief Fund each week

Dr. Ida S. Scudder, founder and principal of the Woman's Union Christian Medical School, Vellore, India

Lepers and other patients receiving treatment on the roadside

The Bronson Porter Highway, which is one of the Roadside Clinics, treats between 400 and 500 patients weekly, 60 or more of them lepers

The Week of Prayer and Self-denial

By Juanita Brown

Just what is meant by the terms "Week of Prayer" and "Self-denial" as they are used by the Woman's Society of Christian Service? By "Week" is meant that the observance should come within this special week—the last of October, when the entire organization should have a sense of unity in this worship experience. Those days within these dates, October 25-31, most convenient to each local group, should be selected. It is hoped that at least one all-day meeting, given over entirely to worship, and one other service on another day, devoted to a consideration of some of the most urgent needs of the Woman's Division of Christian Service, will constitute the corporate observance of the Week of Prayer and Self-denial.

The all-day service, which heretofore has been called a retreat, this year is designated as a Quiet Day. As the name suggests, this should be a silent day when everyone refrains from discussion and all unnecessary conversation. Silence is observed that one may listen to the Voice within. This silent, listening day may be a deepening day. During such a period the roots of one's being may go farther down than ever before and fasten more surely and more securely about the the Foundation Rock of Life—God—than one had previously thought possible. There is unsuspected wonder in a day given to alternate group worship and individual inner secret adoration.

It is suggested that as much time of this special day as possible be spent in the church and that the service open with an early communion service or close with this sacrament. A suggested all-day service and other helps for this occasion constitutes one of the two Week of Prayer and Self-denial pamphlets.

A chosen leader, the pastor or a woman of the society, should be the conductor.

The Week of Prayer is really a thank-offering time. It was purposely placed in the fall of the year when the earth is yielding its increase—crops are being harvested and fruits and vegetables gathered and stored. On every hand God's bountiful provision for the physical needs of his children is evident, and man's natural word at this time is praise and gratitude. As God has given to man, so man longs in return to give to God—the adoration of his best, his love, and his will. In this experience he finds a new love for his fellow man, and to him also he offers gifts, *sometimes* even denying himself. And in this giving to man he finds that he is giving again also to God.

There are many interesting people and places to whom Week of Prayer gifts will go this year—and how amazingly far, geographically and otherwise!

A Mexican community in Houston, Texas, needs a settlement house, a building in which to house its ever-expanding clubs, classes, and other activities. This center serves the women and children of every age-group.

What is known as Mothers' Memorial Center, in Cincinnati, Ohio, cares for the needs of nursery-age children and boys and girls of Negro mothers employed away from home. Week of Prayer gifts will help this worthy institution meet certain physical improvements in its plant which have been recommended by the Department of Public Welfare of Ohio, thereby extending the usefulness of this work.

Friendship Home, an adjoining plant in Cincinnati, which offers a real home to young Negro business women living away from home should have additional space so that more girls now clamoring for admittance may be accommodated. Also certain needed repairs are demanding attention. Week of Prayer gifts should meet the urgent financial needs of this home.

Missionary Medical College for Women, Vellore, India, is facing a grave crisis. Government standards demanding that new equipment be provided and higher standards be reached within a given time call for prompt and generous action on the part of all boards responsible for this great interdenominational institution ministering to the spiritual and health needs of many thousands of children and women of India. As Methodists are among the largest groups contributing toward the support of Vellore, Week of Prayer offerings are being counted on to assist in meeting this crisis.

In Africa, four countries are in urgent need of new plants and other equipment for educational and medical work. Included in this are dispensaries and hospitals and such equipment for them as tables, beds, and instruments; school buildings and small dormitories, and desks and other furnishings for these buildings; a new light plant and a new water system.

Last year the thousands of individual Week of Prayer gifts totaled almost $200,000. It is impossible to imagine the blessings that sum of money represents. What if every member of the Woman's Society of Christian Service made even a small gift this year!

And *where* does self-denial enter the picture?

The need for one other gift is stressed this year—new missionaries and deaconesses. What of the gift of daughters, and of ourselves? Shall we help find interested young people who may be glad to invest their lives in the service of the church?

Shall we give ourselves with our gifts—our wills to God and our love and interest to our friends whose lives may be enriched through Week of Prayer gifts?

Christian Social Relations and Local Church Activities

"A Program of Action—Now"

By Thelma Stevens, *Executive Secretary*

"The liberating truth which Jesus brought into the world is that God loves all men not merely collectively, but one by one, and that every man as a child of God has dignity and infinite worth. His commission to preach the gospel to every creature forms a perfect and logical conclusion to all he taught concerning God and man. Through the years of his earthly ministry, Jesus was busy leading his disciples beyond themselves and beyond the limits of class; when he was about to go away from them in physical form, he lifted their eyes to horizons beyond the barriers of race and nation. His insistence was that our supreme loyalty is not to race, or fatherland, or earthly family, but to the family of God. That is the goal for which every sincere Christian works. While we wait for its attainment we are to bring the spirit of love into all the relations we sustain to each other; we are to be brotherly with every man and just with every race. . . .

"The injustices of the American social order may not be dismissed with a general statement. There are acute and intricate problems associated with them, which, if approached in an atmosphere poisoned on the one hand by contempt and on the other by resentment, may easily become dangerous and explosive. If, however, these problems are approached in an atmosphere of determined good will and patience, they can be solved."

The above pronouncement of General Conference in May, 1944, relating to race relations challenges every local church to implement these principles in practical action. General Conference made the following "proposals for action" by The Methodist Church *now:*

A. *Study Commission.* We look to the ultimate elimination of racial discrimination within The Methodist Church. Accordingly, we ask the Council of Bishops to create forthwith a commission to consider afresh the relations of all races included in the membership of The Methodist Church and to report to the General Conference of 1948.

B. *Peace Treaty.* We stand for a peace treaty based on the recognition of the equality of races as a fundamental basis of Christian World Order; and we plead for early assurance from our government that this will be recognized in the coming peace plan.

C. *Oriental Exclusion.* We urge the repeal of existing discriminatory legislation against the immigration and naturalization of Orientals of friendly nations, and as soon as possible of all nations.

D. *The Indian.* We hold that American citizens of Indian ancestry should be regarded as citizens and no longer as wards of the government. They should be accorded the same opportunities—educational, economic, and religious—that are enjoyed by other citizens: they should also be asked to assume the same responsibilities.

E. *The Jew.* We deplore the rising tide of anti-Semitism in this as well as in other countries. For the promotion of better understanding we recommend:

(1) More frequent interchange of pastors, rabbis and members of the various groups in the churches; extension of Round Tables of the National Conference of Christians and Jews; wider use of Interracial Sunday and Brotherhood Week.

(2) Greater emphasis throughout the educational program of the church on understanding of the Jewish people.

F. *The Negro.* We stand for the recognition of the rights of the Negro. To this end we urge:

(1) The foundation within our schools and colleges of special courses and activities promoting racial understanding.

(2) Equal opportunity in employment, upgrading and conditions of work, in exercise of the full rights of citizenship; in access to professional and business careers, in housing, in transportation, and in educational facilities. We endorse the principles underlying the Fair Employment Practice Committee and urge all agencies involved in the administration of the act to improve that administration.

(3) Equal protection through the agencies of law and order.

G. *Japanese Americans.* We commend the War Relocation Authority for its policy of finding homes and employment for the Japanese Americans now living in relocation centers. We urge the active participation of our churches in this relocation, especially in the preparation of communities to welcome and assimilate these persons into American life. We earnestly urge that at the earliest moment consistent with the public interest, loyal American

The Woman's Division, through its Executive Committee, passed the following recommendation at the second quarterly meeting in May, 1944:

"We recommend, That the Conference Woman's Societies co-operate with the Department of Christian Social Relations in planning three or four small conferences, or seminars, in each major geographical area, set up co-operatively and planned by representatives of all racial groups, the same to be held during the fall of 1944."

In order to implement the above, the following procedure is suggested:

a. Initiate a small planning committee representing the best leadership from all races in your geographical area, such a committee to begin work on plans for a conference or workshop program built around major needs of your area and related to all groups.

b. Such conferences or workshops should be planned and conducted by leaders without discrimination because of race or creed. In most instances Jews and Catholics may be eager to co-operate. Labor leaders will be very helpful at many points also.

c. Because of the urgency of the need for constructive community planning for *demobilization*, special attention may be given to emphases related to this need in your communities. Churches must participate in practical community programs in preparation for the return of service personnel and the continuing movement of workers from war industries to peacetime jobs with all the related adjustments.

d. Leaders for a limited number of workshops, planned in line with above suggestions, will be available during the fall months at the expense of the Department. Requests for same should be sent to Thelma Stevens, Executive Secretary, Department of Christian Social Relations and Local Church Activities, 150 Fifth Avenue, New York 11, N. Y.

e. Information concerning program suggestions and resource materials will be available by August 1 at the above address.

citizens of Japanese ancestry have restored to them their full rights as citizens, especially the right to return to their former residences and occupations.

H. *Latin Americans.* We insist that all Latin Americans employed in the United States be accorded just, fair, and friendly treatment.

I. *Procedures for Dealing With Racial Conflict.* Certain general procedures for dealing with racial conflict are called for both by Christian ethics and by effective strategy.

(1) Common Responsibility. In cases of conflict, representatives of both racial groups should pray, study, and work together to discover and interpret the issues. Not only courageous indictment, but patient mediation is required.

(2) Corporate Influence. Through the General Conferences, Annual Conferences, and similar church meetings, the church should make its corporate influence felt against the collective evils of racism. It should seek to have interracial commissions appointed in nation, state, and every community where racial groups are to be found.

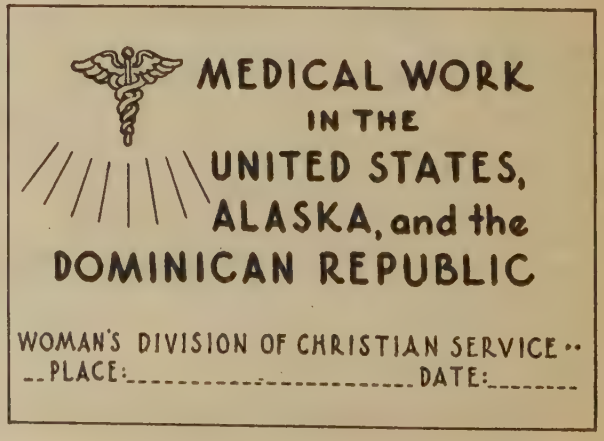
(3) Education. Through conferences, seminars, literature, church school, and young people's classes, in laymen's groups, and in the Woman's Society of Christian Service, the church should seek to discover the mind of Christ in the field of race relations.

(4) The Church and the Local Community. The minister and lay leader should seek to encourage within the official leadership of the local church a Christian attitude toward such community situations as involve the promotion of racial understanding and good will.

Program Topic for September:

Medical Work in the United States, Alaska, and the Dominican Republic

This drawing is a suggestion for poster and invitations for September.



Suggested Study of Missions in Southeast Asia

By Mrs. Helen B. Bourne

I. *Why study Southeast Asia now?*

A. Because the war tends to focus our interest in this area.
   1. American forces in the area and the movement of events. 2. Stories which come from boys about contacts with Christians.

B. In order to arouse a sense of responsibility for the turn of events in this area in the postwar world.

C. So that we may become familiar with the work of the church in this area and make plans for further work.

Materials

Hallock, pages 1-7; Mathews, I; *World Outlook,* April, 1944, page 9, "I Am Seeing Missions Firsthand"; *The Yanks Are Going,* A Chaplain in Melanesia,** Joint Division pamphlets.

Class activities

1. May introduce the study by reading the following list and having the members of class write first word or idea that comes to mind. Let them leave vacancies if that is necessary: Indo-China, Thailand, Siam, Burma, Sumatra, Java, Bali, Borneo, Solomon Islands, Port Moresby, Samoa, Gilbert Islands.

2. On map locate places where servicemen and women of your church are stationed in Southeast Asia.

3. Have individuals read letters from boys in the Pacific area. If no local letters are available, use material from *The Yanks Are Going* and other printed letters. Copy them and put them in envelopes to give realistic effect.

II. *As we study, we must learn about the territory and people of the area*

A. Upper mainland—Mathews II; Burma—Hallock, pages 51-57; Thailand—Hallock, pages 38-43; French Indo-China—Hallock, pages 34-37.

B. Lower mainland and Indonesia; Malay, Mathews III, IV; Netherlands East Indies—Hallock, pages, 44-50 and 17-24.

C. Pacific Islands—Mathews V; Hallock, pages 8-16.

D. Philippines—Mathews VI; Hallock, pages 25-31.

Materials

Asia's Captive Colonies,† Institute of Pacific Relations, 10 cents; *People's of the China Sea,†* Institute of Pacific Relations, 40 cents; *Peoples of Southeast Asia,†* Lasker; *From Carabao to Clipper,** 50 cents, Higdon.

Class activities

1. Have a ten- or fifteen-minutes' report on religions of Southeast Asia.

2. Planned discussion on the *life of women* in Southeast Asia in which representatives of various groups participate.

3. Let someone report on any people from this area whom they have met. May use personalities presented in Mathews' book if there has been no personal contacts.

4. Use the map to give the class a clear-cut picture of the location of each country or group of islands, etc. In order to arouse real interest, use two maps and two groups of people and see which side can locate most quickly names called by leader. Use such names as Solomon Islands, Truk, Celebes, Luzon, Mariannas, etc. The leader can make a long list.

III. *The place of the church in Southeast Asia*

A. European Christian influence; American Christian influence; Methodist work.

B. The new strategy of the church in Southeast Asia.

Materials

Hallock, pages 58-63; Mathews, VII, VIII, IX; Van Dusen, *For the Healing of the Nations,** 60 cents, pages 13-60 (Island Peoples); *World Outlook,* May, 1944, Picture Sections, "Malaya Goes to School"; May, 1943, "A Hospital in the Islands" (Philippines); June, 1943, "I Still Love Them" (Burma).

THE METHODIST WOMAN, May, 1944, "Our Postwar Task in Burma and Malaya," "Shaping Tomorrow's World"; June, 1943, "Sister Simplicia of the Philippines"; August, 1943, "Woman's Division in the Philippines."

*World Parish Series,** "Malaya," "India and Burma," "Philippines."

*Fourth Annual Report** (35 cents) of the Woman's Division; Gordon Seagrave, *Burma Surgeon;†* Eagle Books, 10 cents each: *Send Me Among the Savages** (Chalmers of the South Seas); *The Book in the Pillow** (Judson, Burma); *The Bricklayer and the King** (Nott of the South Seas); *The Blind Eagle** (Jackson of Burma).

Class activities

1. Locate work of Methodist Church in Southeast Asia; (use World Parish Series for locations).

2. Have a planned discussion on what the Christian religion has meant in the lives of the people, using a representative from Thailand, Burma, Fiji, etc.

3. Report on what the Woman's Division spends in Southeast Asia.

4. Suggestions of ways by which the local society may help Woman's Division to play an active part in Southeast Asia after the war.

5. The beginning of the Christian work in Burma and the South Seas may be presented by members of the class in story form. (Use Eagle books listed for good stories.)

IV. *Southeast Asia in the postwar world*

A. Politically: 1. Implications of race. 2. Implications of religion.

B. Economically.

C. Educationally.

Materials

Parikkar—*The Future of Southeast Asia;†* Emerson—*The Netherlands Indies and the United States;†* F. Keesing—*The South Seas in the Modern World.†*

Class activities

1. Have a subcommittee of the Peace Conference report on the place of Southeast Asia in the postwar world or the needs of Southeast Asia.

2. Conversation between a Western businessman, a missionary, and a representative of UNRRA on needs of this area in the postwar world. This conversation might take place in a plane or in a waiting room at an airfield.

Other helps for conducting a study of Southeast Asia may be found in the Leaders' Guide for Adults and for Young People on this topic. Other materials will be found on the suggested Reading Lists sent out by the Department of Missionary Education of the Joint Division of the Board. Other service activities may be suggested by your Conference Committee on Study and Action.

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*Order from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio.

†Order from The Methodist Publishing House.

Attention Woman's Society Officers

Read this letter to Mary from the Secretary of Youth Work:

At Camp.

Dear Mary:

We have just finished the evening vespers by the lake. It was the first service of this week at at Camp Wesleyan, so I found myself thinking of all of you whom I met here when we came for our first summer school of missions. Janet in China, Helen teaching in a mission school in Kentucky, Dorothea busy as a bee with Wesleyan Service Guild promotion, you secretary of youth work of the Woman's Society of Christian Service in your conference, and scores of others who are leaders in their local churches.

Truly, it makes me wish for every girl within the Youth Fellowship the joy of participating in an interest group of girls. Young people are working long hours in industry and volunteer service in their communities because they are eager to have a part in speeding the day when we shall know a better world. This interest should be captured for the ongoing program of the Christian missionary enterprise. The girls of today are the women of tomorrow. If then they come to recognize that the Woman's Society of Christian Service is constantly laying foundations for the kind of world of which they dream and build, they will want to know more about it. An interest group of girls is the answer.

I really think that some churches do not have an interest group of girls because the leaders do not understand that the unified plan makes provision for them. Yesterday at the literature table I found a very helpful leaflet entitled "A Unified Program for the Missionary Education of Methodist Youth." As the conference secretary of youth work you will be especially interested in the paragraph which reads:

> It is to be expected that as a result of the ongoing program, specific interests in the field of missions will emerge which will demand more time for study and fellowship experiences than is available in the regular Sunday morning or Sunday evening program. To make possible such additional special emphases the Commission on Missions and World Friendship of each department will set up what has already been referred to as interest groups. Some such interest groups are:
>
> 1. A group of girls studying intensively the work of the Woman's Division of Christian Service. By studying the organization of the Woman's Society of Christian Service and the missionary projects administered by the Woman's Division of Christian Service, girls are prepared through such a group for future membership in the Woman's Society of Christian Service. The interest group for girls is not an organization. It is a regular part of the setup in the Missions and World Friendship Commission. At a called meeting of these interested girls, choose a youth-program chairman, decide upon the time and place of the monthly meeting, and make provision for the use of program materials.
>
> 2. A group of boys and girls studying the Missionary Education Movement materials. It is recommended that each Commission on Missions and World Friendship provide for an interest group to study the current missionary texts unless these are being used as electives in the Sunday morning or Sunday evening programs.

It is not possible for me to tell you about all I've found here, so I mention just one more publication —the programs for the girls' groups for the year beginning this fall. They are arranged around the theme, "Lights Around the World." The programs, related to the work of the Woman's Society of Christian Service, are developed with a quarterly emphasis: "The Torch of Truth" (educational work); "Rays of Healing" (medical work); "Lamps in the Village" (rural work); "Radiant Living" (evangelistic work). How important it is for all of us to be aware that the lights of missionary service have not gone out, but rather in some places are burning brighter than ever before.

The missionaries and leaders are constantly reminding us of the great need for new missionaries. We must not fail to have them ready when hostilities cease and reconstruction begins. An interest group provides the opportunity for discovering the channels of service within the church. It is during high-school years that most of the decisions for missionary service are made. The girls of today are among the missionaries and deaconesses of tomorrow.

Of course, I realize that someone must feel the responsibility for stimulating the desire for an interest group. An interest group is not an organization, but rather a group of persons meeting together for study, discussion, fellowship, and service because of a common interest. The members of the Woman's Society of Christian Service already interested should feel a sense of responsibility for passing on that interest as a rich legacy to the girls and young women.

Please write soon telling of your activities with the youth in your conference and also your church.

Yours in the fellowship of camp,

Helen

NOTE.—This article was written by Miss Helen L. Johnson, Secretary of Youth Work of the Woman's Division of Christian Service.—*Editor.*

Challenges in Student Work

By Mrs. Lenore E. Porter

AS WE began the first quadrennium in our new united Methodist Church, we were confronted with the task of beginning a new department in student work. As student secretaries it was our privilege to initiate methods and procedures. The precedents we had to follow included the relaying of women students names on cards, the presenting of home mission study and sister colleges, an interest in finding missionary candidates, and a general concern for foreign students.

Today we can well be pleased with the progress made. Through the student secretaries, a deeper concern for the students leaving the home church, both men and women, and for undergirding the student's religious life has been awakened. Students have started the Fellow-College movement of relating a college here to a college across the seas and joining hands in united endeavor to meet the world's problems. We expect to initiate a Fellow American plan of interesting students in Home Missions. Students have been seeking ways to relate the work of the church to the minority groups. They want to see their church at work on America's problems. It has been the student secretaries' privilege to suggest the policies promoted by the students themselves.

What Situations Do Students Face and What Have Student Secretaries to Give?

Several important agencies have become interested in our program of keeping in touch with young people leaving home and of meeting those arriving on a campus or camp or returning to a local community. One government official said, "I tell you those Methodist women have their feet on the ground." Indeed, it is our plan that when our service people return they will find our lamps lighted.

One hundred thousand servicemen and women are being demobilized each month! In local communities, local agencies such as draft boards, church councils, the USO, the Y.M.C.A., the Y.W.C.A., and various social agencies are making plans more or less related to the government for the readjustments of the returning servicemen and women. The student secretary is in a position to make a real contribution. She has kept close to youth through the hours of struggle caused by war. She has been interested in young people and their preparation for lifework even to selecting colleges and courses. It now behooves each student secretary to link up with the local agencies mentioned, to find out what they are ready to do, what the government offers financially, then give personal encouragement to young people to return to school helping to clear the physical and home adjustments necessary. "That is where the church can give most and as no other agency," says the educational director of the USO. In this connection it is important to read (1) *A Report*—on the Baltimore Conference on *The Ministry of the Church to Returning Servicemen and Women,* obtain from the Federal Council of Churches of Christ in America, 297 Fourth Avenue, New York, N. Y., 25 cents; (2) *The Demobilization Bulletins,* three in number, by Gordon Chamberlain, Board of Education, 810 Broadway, Nashville 2, Tennessee, 10 cents and 15 cents each.

Basic Resources for All Student Groups

In case you want to present OPENING DOORS *of the Woman's Society of Christian Service to students* to be used by student directors and Woman's Society secretaries cooperatively.

Christian Careers Calling Youth—for those working with students and youth in the interests of full-time missionary service.

A New World and the Colleges Abroad, Dr. Frank T. Cartwright. Describes the colleges and is the basic pamphlet to use in selecting a fellow-college.

The Job for Us Today, a pamphlet on minority groups and home-mission projects.

The Program Emphases, the guide planned by students to be used by all Methodist student groups. (Mission Section will be in November METHODIST WOMAN.)

The Student Guide on the M. E. M. Study Theme, 1944-45.

The above and other pertinent materials may be had in The Student Packet from the Circulation Office, 150 Fifth Avenue, New York 11, N. Y., in the early fall.

The Student Secretary Represents the World-Wide Church

Student secretaries are keenly aware of this. They are using the map, "Christian Colleges Around the World," and placing it in public places. Many have started scrapbooks on the colleges to show students. Many have made collecting news on the colleges abroad as a hobby. But someone may ask: "Why emphasize just the colleges?" That is not our plan. They are our starting point. Through the eyes of college students and alumni of other lands, secretaries and students may see the problems caused by illiteracy and poverty. They may learn of the medical needs of the enormous job of rehabilitation to be done. May they learn of the sincere Christian fellowship groups and their hopes and aspirations. May we as student secretaries help our student groups to join hands in a world of fellowship with these student groups of other lands. May we help receive some of their students in this country and seek to send some of our students to their lands. In addition, may we also investigate our own American problems, frankly admit them and heartily support our students in the beginning of the Fellow-American plan of cultivating our minority groups and meeting their problems. These are some of the things our students and service people will want to see us doing when they return. Then—and only then—will we have rapport with our young people today.

Special Notes to Student Secretaries

Have you sent the names of students who are leaving your church for school to the student secretary or pastor near or at the school telling something of the student's home church interests? The blue card is convenient and can be relayed.

The Introduction Card has more value as a daily reminder to young people away from home, of their church ties, and an incentive to look up church people at their destination. Have you discovered this, too? The card need never be presented to have value.

The National Headquarters of Y.M.C.A. Army and Navy Department, 347 Madison Avenue, New York 17, N. Y., will supply on request from individual local churches enough prayer cards as are sufficient to give to their young men and women in service.

Wesleyan Service Guild

Marion Lela Norris, *Secretary*

October Is Guild Month

in

Local Church—District—Conference

Are you planning to co-operate in:

A joint World Day of Prayer Service with the Woman's Society;

An "all-church day" to interest newcomers in the community in the church and its societies and services;

An inter-church Guild meeting to reach employed women;

An interdenominational employed women's meeting on Christian citizenship opportunities and responsibilities today.

October, 1944, is a voter's month—secure information about coming local, state, and federal elections.

Every Guild Member an Intelligent Voter, Voting.

"Information, Please"

Since by radio, newspaper, and conversation, we get, with facts, so much material that is without factual basis, it is necessary for any fair-minded person to secure reliable information. Here we present from official reports a neglected point of view.*

Christ teaches: "Love your enemies."

We desire above all that our own *attitudes* may be Christlike in order that our *way of life* may be Christlike.

How can this be unless we know the truth?

It has been easy for many Americans to classify fellow American citizens with Japanese faces as enemies. Consequently, prejudice and injustice have found their way into our hearts.

Do we know this fact: 110,000 people of Japanese ancestry were removed from the Pacific coast to relocation centers during the spring and summer of 1942? In 1943, when there were already 35,000 people of Japanese descent outside relocation centers within continental United States, Dillon S. Myer, Director of the War Relocation Authority, speaking on August 6, said:

"Not one case of sabotage on the part of any person of Japanese descent has been reported from any reliable source. . . . Contrary to the persistent rumors of sabotage by resident Japanese at the time of Pearl Harbor, we have it from the very highest authorities that no such actions have been committed either on December 7, 1941, or at any time since. In view of that record, both in Hawaii and on the mainland, I am frankly unable to see any factual basis for assuming that every person with a Japanese face is automatically a threat to safety of the nation.

"A great deal has been said, especially in recent weeks, regarding the extent of Americanization that has taken place among the citizens of Japanese descent who were born and raised in this country. My own experience with these people over the past fourteen months, together with all information I have been able to obtain from authoritative sources, convinces me that the great bulk of the *nisei*, or second-generation group, are wholeheartedly American in all their fundamental attitudes and loyalties. Approximately 72 per cent of them have never even visited Japan, and only about 15 per cent have ever studied there for any extended period. The overwhelming majority of these youngsters have been brought up in this country, have attended American public schools, and have absorbed Americanism almost as naturally as they breathe.

"To claim otherwise is equivalent to asserting that American institutions exercise a less potent influence over the youthful mind than the transplanted institutions of the Orient. I deny that assertion. I have faith in the strength of American institutions, and I believe that few human minds can be exposed to them during the formative years without absorbing the rich heritage of American life.

"Loyalty grows and sustains itself only when it is given a chance. It cannot flourish in an atmosphere of suspicion and discrimination.

"To my mind, the most serious aspect of the whole relocation program is the fact that we are dealing exclusively with a racial minority. The Nazis of Germany and the warlords of Tokyo have made it clear that they consider themselves the master races of the earth, and regard all other peoples as inferior. This is a doctrine which most of us instinctively detest—a doctrine that runs counter to all our cherished traditions and principles. Yet there are mounting signs that a similar attitude is gaining ground in this country."

In January, 1944, Mr. Myer said:

*This material has been secured from the War Relocation Authority at 150 Fifth Avenue, New York 11, N. Y.

"Whether we like it or not, our handling of racial minority problems is not strictly a domestic issue. The actions we take and the attitudes we express will have, and are having, repercussions all around the globe. In our program, for example, we have had to keep constantly in mind the fact that we are dealing with Japanese Nationals in part, and that our treatment of these people might well affect the reciprocal treatment accorded to American soldiers and civilians in the hands of the Japanese. . . .

"But the one principle above all others, which has guided our actions and molded our thinking, is the belief that there is a place in this melting-pot nation of ours for all the people of good will and democratic faith who are now within our borders regardless of their racial antecedents."

"More characteristic than the recent uprising in Great Meadows, New Jersey," says the War Relocation Authority, "are many instances of successful resettlement."†

So speaks the man in charge of relocation centers. His data is reassuring and gives basis for hope. But are we, the people, all sharing in his high vision and principles?

Worship Program

Instrumental Prelude: "Finlandia" (*The Methodist Hymnal,* No. 73).

Call to Worship:

"Great God of all the earth,
Lead us to know the worth of sympathy;
May fellowship increase,
May all contention cease,
O may we dwell in peace and unity."

Hymn: "In Christ There Is No East or West" (No. 507—sing first stanza).

Meditation (read by leader):

"Beloved, if God so loved us we ought also to love one another."

"He that loveth not his brethren abideth in death."

"For he that loveth not his brother, whom he hath seen,
How can he love God whom he hath not seen?"

Silent Meditation.

Leader: LET US REMEMBER

The times we said our American citizens with Japanese faces should be sent out to Japan.

Silent Meditation.

Group Response: "He that loveth not his brother abideth in death."

Leader: LET US REMEMBER

The times we resented jobs being given to Americans with Japanese faces.

Silent Meditation.

Group Response: "He that loveth not his brother, whom he hath seen,
How can he love God whom he hath not seen?"

Instrumental Music (Hymn No. 507).

Leader: LET US REMEMBER

The times we objected to hostels for Americans with Japanese faces being established in our communities.

Silent Meditation.

Group Response: "He that loveth not his brother abideth in death."

Leader: LET US REMEMBER

The times we have discriminated against Americans with Japanese faces—or Mexican, or Negro, or Puerto Rican—in the services of our country.

Silent Meditation.

Group Response: "He that loveth not his brother, whom he hath seen,
How can he love God whom he hath not seen?"

Instrumental Music (Hymn No. 507).

Leader: LET US REMEMBER

The words of Toyohiko Kagawa when he was in the United States in 1941:

"I beg of you to forgive us, especially because we Christians were not strong enough to restrain the militarists."

Silent Meditation.

Group Response: "God is love: and he that dwelleth in love dwelleth in God, and God in him."

Leader: LET US REMEMBER

That we Christians in the United States were unable to restrain our moneymakers from sending scrap iron to the military in Japan.

Silent Meditation.

Group Response: God forgive us that we have been blind to the meaning of "He that loveth not his brother abideth in death."

Leader: O Christians of Japan! We in America who take the name of Christ, ask that you forgive our weakness.

Silent Meditation.

Group Response: We yearn to know that "God is love, and he that dwelleth in love dwelleth in God, and God in him."

Leader: LET US REMEMBER

The words of Bishop Walter Mitchell:* "Everything our Lord stood and died for, and passed on to us, demands that we treat these fellow men as our Lord would treat them. . . . .

"We have the chance of our lives (and of history) to help all the races in this country, now discriminated against, to become everything that they themselves most want to become."

Silent Meditation.

Leader: LET US REMEMBER

That we wish to become builders together in a true democracy.

Hymn (No. 507—sing all stanzas).

Responsive Reading: "A Prayer of Penitence" (Eighth Sunday, First Reading, page 571).

Instrumental Music (Hymn No. 507).

Prayer in Unison (words of Hymn No. 476).

Hymn: "These Things Shall Be" (No. 512—sing all stanzas).

Benediction (by leader):

"God hath made of one blood all nations of men for to dwell on all the face of the earth."

"Beloved, if God so loved us we ought also to love one another."

Silent Meditation (while Hymn No. 507 is played softly).

†May be secured from Guild Office.

*Protestant Episcopal Missionary Bishop in Arizona.

FINANCIAL REPOR

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOARD OF MISSIO

Mrs. Ina Davis Fult

CONFERENCE INCOME FOR APPROPRIATIONS BY DEPARTMENT

Jurisdiction	Adult	W. S. G.	Total Paid on Pledge	Student	Youth Work	Children
North Central:						
Dakota	$3,156.92	$121.00	$3,277.92		$15.50	$10.
Detroit	23,617.25	1,150.86	24,768.11		1,246.66	266.
Illinois	20,252.32	1,473.67	21,725.99	$42.50	424.86	169.
Indiana	15,603.29	966.92	16,570.21		179.25	59.
Iowa-Des Moines	14,225.70	664.42	14,890.12		252.19	94.
Michigan	14,121.62	1,161.19	15,282.81		1,014.06	212.
Minnesota	6,156.72	300.50	6,457.22		112.41	107.
North Dakota	1,705.45	41.70	1,747.15		97.00	17.
North Indiana	13,135.73	625.50	13,761.23		858.22	275.
North-East Ohio	31,776.45	1,230.42	33,006.87		738.90	477.
Northern Minnesota	8,431.83	402.00	8,833.83		220.57	155.
Northwest Indiana	7,729.33	573.45	8,302.78		560.35	70.
Northwest Iowa	6,438.68	375.17	6,813.85		193.74	43.
Norwegian-Danish						
Ohio	40,964.07	1,676.25	42,640.32		1,520.00	568.
Rock River	24,626.17	2,137.37	26,763.54		1,200.14	273.
Southern Illinois	6,296.92	267.00	6,563.92		464.60	50.
Upper Iowa	8,901.83	357.14	9,258.97		402.80	177.
West Wisconsin	4,122.79	239.70	4,362.49		196.29	35.
Wisconsin	7,066.12	144.15	7,210.27		138.17	45.
Northeastern:						
Baltimore	23,389.50	508.95	23,898.45		211.81	68.
Central New York	8,728.03	288.04	9,016.07		203.06	22.
Central Pennsylvania	10,655.87	173.00	10,828.87		96.16	17.
East German						
Erie	13,760.67	72.50	13,833.17		58.07	108.
Genesee	11,434.60	247.50	11,682.10		217.75	25.
Maine	1,533.47		1,533.47		43.47	2.
New England	9,184.23	105.09	9,289.32		306.69	18.
New England Southern	4,213.98	653.33	4,867.31		40.22	
New Hampshire	1,031.93	30.00	1,061.93		2.00	7.
New Jersey	6,523.92	83.68	6,607.60		135.21	48.
New York	7,375.83	531.31	7,907.14		51.45	38.
New York East	7,379.20	421.45	7,800.65		54.65	89
Newark	10,934.85	383.71	11,318.56		138.66	105.
Northern New York	3,804.91	10.00	3,814.91	5.00	74.93	6.
Peninsula	6,219.08		6,219.08		229.12	55.
Philadelphia	19,493.90	1,109.90	20,603.80		171.71	207.
Pittsburgh	20,932.23	421.38	21,353.61		1,030.36	267.
Troy	7,606.83	196.66	7,803.49		93.65	6.
West Virginia	17,851.49	455.10	18,306.59		371.10	123.
Wyoming	8,124.75		8,124.75		212.00	20.
Puerto Rico Provisional						
South Central:						
Central Kansas	12,983.84	947.37	13,931.21		859.25	132.
Central Texas	6,937.60	616.21	7,553.81		112.40	89.
East Oklahoma	5,279.34	179.00	5,458.34			31.
Indian Mission	101.00		101.00			
Kansas	9,232.51	420.25	9,652.76		251.32	80.
Little Rock	5,942.54	634.13	6,576.67		211.79	11.
Louisiana	6,717.75	412.09	7,129.84		83.25	35.
Missouri	4,352.94	159.55	4,512.49		26.45	21.
Nebraska	12,801.12	808.88	13,610.00		174.56	51
New Mexico	1,082.51	211.90	1,294.41			16.
North Arkansas	5,361.35	559.65	5,921.00		50.44	27.
North Texas	7,324.75	150.00	7,474.75		75.00	31.
Northwest Texas	5,299.87	386.25	5,686.12		622.62	42.
St. Louis	6,275.97	419.75	6,695.72		127.91	80.
Southwest Mexican	84.20		84.20		65.50	6.
Southwest Missouri	7,690.68	827.55	8,518.23		73.85	59.
Southwest Texas	5,765.02	1,210.17	6,975.19		298.35	88.
Texas	10,896.22	620.31	11,516.53		402.87	69.
West Oklahoma	7,310.70	439.30	7,750.00		69.85	49.

otal for propr'ns 1944	Total for Appropr'ns 1943	DIVISION OF TOTAL RECEIPTS: General Appropr'ns	Conference Work	Total for Appropr'ns 1944	Week of Prayer	Supplies	Cultivation ¼ of 1c Per Member	Misc.	Total Receipts
53,303.65	$2,817.16	$3,303.65		$3,303.65	$34.97	$124.25	$7.50		$3,470.37
26,281.61	25,882.25	25,330.61	$951.00	26,281.61	26.50	670.62			26,978.73
22,362.94	20,535.21	18,843.94	3,519.00	22,362.94	2.00	972.54			23,337.48
16,808.53	10,045.91	15,925.03	883.50	16,808.53		269.89			17,078.42
15,236.69	14,840.26	14,152.96	1,083.73	15,236.69	5.00	566.12		$320.00	16,127.81
16,509.62	14,739.74	15,009.62	1,500.00	16,509.62	5.75	306.18	55.36	20.25	16,897.16
6,677.05	6,026.67	6,437.05	240.00	6,677.05		98.00			6,775.05
1,861.70	1,879.60	1,861.70		1,861.70		51.85		2.50	1,916.05
14,894.74	13,485.61	13,394.74	1,500.00	14,894.74	40.20	495.31	57.33		15,487.58
34,222.96	32,158.03	28,825.48	5,397.48	34,222.96	20.60	602.80	43.12		34,889.48
9,209.48	7,358.00	9,209.48		9,209.48		151.40			9,360.88
8,933.97	7,546.17	8,892.31	41.66	8,933.97	3.00	249.37		20.83	9,207.17
7,051.52	6,634.52	6,446.52	605.00	7,051.52	16.50	347.00			7,415.02
	1,062.55								
44,728.57	38,843.85	39,488.57	5,240.00	44,728.57	21.50	1,107.98	155.00		46,013.05
28,237.13	27,050.45	26,264.34	1,972.79	28,237.13		442.42		20.00	28,699.55
7,078.87	7,189.03	6,078.87	1,000.00	7,078.87		299.00			7,377.87
9,839.59	8,830.44	9,739.59	100.00	9,839.59	5.00	433.24	37.50		10,315.33
4,594.29	4,610.23	4,022.54	571.75	4,594.29	57.95	39.50			4,691.74
7,393.70	5,383.96	7,393.70		7,393.70		93.72	20.89		7,508.31
24,178.36	23,173.89	22,014.25	2,164.11	24,178.36	1.00	375.87	60.00	45.00	24,660.23
9,241.58	9,099.44	9,047.58	194.00	9,241.58	15.42	136.25			9,393.25
10,942.65	9,558.66	9,292.65	1,650.00	10,942.65		325.04	45.60	100.00	11,413.29
	65.00								
13,999.24	13,407.03	11,491.18	2,508.06	13,999.24		53.61	41.60	61.25	14,155.70
11,925.23	9,627.78	10,466.87	1,458.36	11,925.23	6.00	190.33	32.21		12,153.77
1,579.89	1,546.68	1,579.89		1,579.89		51.00			1,630.89
9,614.53	7,806.58	8,114.53	1,500.00	9,614.53		522.92		75.00	10,212.45
4,908.13	4,569.30	4,340.73	567.40	4,908.13		19.00			4,927.13
1,071.88	981.49	1,071.88		1,071.88		16.25	8.75		1,096.88
6,791.02	5,723.57	5,916.01	875.01	6,791.02	10.00	71.20	37.40		6,909.62
7,997.34	7,477.85	7,997.34		7,997.34	5.00	46.66	21.13		8,070.13
7,945.05	9,523.59	6,895.05	1,050.00	7,945.05	.50	158.55		97.60	8,201.70
11,562.93	11,340.42	10,887.93	675.00	11,562.93		88.50	40.00		11,691.43
3,900.86	5,341.67	3,900.86		3,900.86	29.00	11.00		944.99	4,885.85
6,503.74	5,808.22	5,427.86	1,075.88	6,503.74	22.70	118.18			6,644.62
20,983.30	18,951.66	17,640.80	3,342.50	20,983.30		88.20	41.69		21,113.19
22,651.34	19,753.17	19,351.34	3,300.00	22,651.34	4.82	302.10		950.00	23,908.26
7,903.44	7,725.78	7,903.44		7,903.44	2.50	36.90			7,942.84
18,801.08	14,074.02	16,751.08	2,050.00	18,801.08	3.00	1,120.24	64.03		19,988.35
8,356.75	8,027.00	6,856.75	1,500.00	8,356.75		122.50			8,479.25
	36.00								
14,923.35	15,747.16	14,373.35	550.00	14,923.35	14.75	605.16	60.00		15,603.26
7,755.62	6,773.33	7,755.62		7,755.62		555.36		187.50	8,498.48
5,490.12	4,525.75	5,490.12		5,490.12		360.00			5,850.12
101.82	113.86	101.82		101.82					101.82
9,984.88	10,299.07	9,219.88	765.00	9,984.88		329.13			10,314.01
6,800.30	6,300.14	6,800.30		6,800.30		666.36		1.00	7,467.66
7,248.61	7,675.38	7,248.61		7,248.61		1,293.69			8,542.30
4,560.22	4,019.77	4,560.22		4,560.22	18.15	205.41		142.02	4,925.80
13,835.71	14,698.73	12,785.71	1,050.00	13,835.71	5.10	816.61	60.00		14,717.42
1,310.42	1,425.67	1,310.42		1,310.42		352.58			1,663.00
5,999.30	5,163.55	5,999.30		5,999.30		903.65		965.00	7,867.95
7,581.00	7,961.00	7,581.00		7,581.00		578.37		1,430.25	9,589.62
6,351.59	5,156.51	6,351.59		6,351.59		1,019.87			7,371.46
6,904.23	6,494.28	6,904.23		6,904.23		1,064.49			7,968.72
156.15	178.11	156.15		156.15		7.50			163.65
8,651.79	6,911.71	8,126.79	525.00	8,651.79		721.59			9,373.38
7,362.50	7,652.75	7,362.50		7,362.50	10.25	1,070.54			8,443.29
11,988.83	9,805.48	11,988.83		11,988.83	4.52	1,651.58	26.95	10.72	13,682.60
7,869.84	7,463.60	7,869.84		7,869.84		777.23			8,647.07

FINANCIAL REPOR

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOARD OF MISSIO

Mrs. Ina Davis Fult

CONFERENCE INCOME FOR APPROPRIATIONS BY DEPARTMENT

Jurisdiction	Adult	W. S. G.	Total Paid on Pledge	Student	Youth Work	Children
Southeastern:						
Alabama	$10,357.75	$508.02	$10,865.77	$3.30		$122
Florida	16,677.48	1,108.06	17,785.54		$421.46	45
Holston	8,965.19	955.51	9,920.70		233.20	49
Kentucky	6,182.57	573.95	6,756.52			83
Louisville	4,760.07	611.75	5,371.82		360.92	27
Memphis	8,867.59	631.03	9,498.62		127.26	56
Mississippi	7,709.06	470.11	8,179.17		347.09	24
North Alabama	12,161.37	773.38	12,934.75		204.88	66
North Carolina	11,345.83	1,144.82	12,490.65		33.00	77
North Georgia	12,700.59	2,023.41	14,724.00		103.25	224
North Mississippi	5,591.62	312.25	5,903.87		195.61	36
South Carolina	5,708.72	225.75	5,934.47		180.67	30
South Georgia	13,073.00	945.30	14,018.30		216.40	27
Tennessee	7,873.71	626.29	8,500.00			42
Upper South Carolina	6,610.17	425.83	7,036.00		39.25	34
Virginia	23,433.82	604.49	24,038.31		1,135.44	70
Western North Carolina	15,151.52	1,469.68	16,621.20		333.84	62
Western:						
Alaska Mission	62.25		62.25			
California	10,295.61	771.35	11,066.96		183.60	113
Colorado	6,470.83	421.51	6,892.34		88.51	66
Idaho	2,264.17	87.90	2,352.07		85.75	144
Montana	2,278.08	88.35	2,366.43		74.67	52
Oregon	4,840.74	294.21	5,134.95		255.21	28
Pacific Northwest	12,883.88	358.50	13,242.38		180.84	201
Southern California-Arizona	34,172.96	1,212.86	35,385.82		613.73	176
Utah	275.00		275.00		31.50	11
Wyoming State	739.12	52.50	791.62		8.68	
Central:						
Atlanta	219.33	35.00	254.33		6.57	1
Central Alabama						
Central West	286.85	12.50	299.35		1.50	
Delaware	1,273.24	17.45	1,290.69		114.88	13
East Tennessee	227.75		227.75		30.50	3
Florida						
Lexington	657.00	160.50	817.50		8.00	2
Louisiana	366.42		366.42		47.50	7
Mississippi	224.67		224.67			5
North Carolina	200.00	25.50	225.50		29.25	42
Savannah	63.35		63.35			1
South Carolina	501.32	25.00	526.32	2.00	31.00	19
South Florida	50.00		50.00			
Southwest	205.00	3.00	208.00			
Tennessee	325.00	3.50	328.50		11.00	8
Texas	299.21	35.50	334.71			11
Upper Mississippi	117.50		117.50			
Washington	892.14	164.58	1,056.72		4.70	4
West Texas						
Hawaii Conference	351.00		351.00			
Totals	$837,660.85	$45,781.71	$883,442.56	$52.80	$22,822.85	$7,275
Other Income for Appropriations:						
Deaconess Temporary Disability Fund						
Deaconess Pensions						
Enrolled Missionary Pension Fund						
Interest						
Specials and Misc. Gifts on Appropriations						
Other Designated Expendable Receipts:						
Institutional Income						
Peek Home Special Fund						
Special Fund—China						
Miscellaneous						
Transients						
Refunds						
Grand Totals	$837,660.85	$45,781.71	$883,442.56	$52.80	$22,822.85	$7,275

tal for propr'ns 1944	Total for Appropr'ns 1943	DIVISION OF TOTAL RECEIPTS: General Appropr'ns	Conference Work	Total for Appropr'ns 1944	Week of Prayer	Supplies	Cultivation ¼ of 1c Per Member	Misc.	Total Receipts
0,991.54	$9,635.69	$10,991.54		$10,991.54		$875.97			$11,867.51
8,252.37	14,991.29	18,252.37		18,252.37		1,337.61			19,589.98
0,203.16	9,863.35	10,203.16		10,203.16		454.35		$1,000.00	11,657.51
6,840.50	6,663.19	6,840.50		6,840.50		190.23			7,030.73
5,759.87	6,153.82	5,759.87		5,759.87		308.85			6,068.72
9,682.79	8,627.31	9,682.79		9,682.79		463.94			10,146.73
8,550.90	6,483.94	8,550.90		8,550.90		982.90	$20.00		9,553.80
3,206.01	10,554.32	13,206.01		13,206.01		489.11			13,695.12
2,600.85	10,776.71	12,600.85		12,600.85		970.00	44.15	105.00	13,720.00
5,051.25	14,631.19	14,076.63	$974.62	15,051.25		737.00		1,800.00	17,588.25
6,135.62	5,452.36	6,135.62		6,135.62		85.29			6,220.91
6,145.94	5,573.11	6,145.94		6,145.94		208.31		32.40	6,386.65
4,262.08	12,775.53	14,262.08		14,262.08		586.31			14,848.39
8,542.69	7,770.29	6,859.73	1,682.96	8,542.69		666.00	21.94		9,230.63
7,109.84	6,352.12	7,109.84		7,109.84		888.75	26.23	1,467.28	9,492.10
5,244.05	20,331.92	25,244.05		25,244.05	$17.60	350.52			25,612.17
7,017.57	14,056.17	17,017.57		17,017.57	2.90	1,363.60			18,384.07
62.25		62.25		62.25					62.25
1,364.09	10,108.41	11,153.25	210.84	11,364.09		351.07		2.00	11,717.16
7,047.77	5,863.84	5,930.25	1,117.52	7,047.77		483.45	10.00	3,382.76	10,923.98
2,582.54	1,815.50	2,582.54		2,582.54		83.00			2,665.54
2,493.63	1,798.66	2,431.13	62.50	2,493.63		149.98	9.05	54.24	2,706.90
5,418.59	4,981.02	5,168.59	250.00	5,418.59		334.75			5,753.34
13,624.87	13,265.29	9,892.42	3,732.45	13,624.87	6.75	1,053.35	28.55		14,713.52
36,175.95	44,533.14	25,868.31	10,307.64	36,175.95		1,645.45	60.00		37,881.40
317.50	251.12	317.50		317.50		6.75			324.25
800.30	561.76	800.30		800.30					800.30
261.90	110.04	261.90		261.90		11.00		100.00	372.90
	320.74								
300.85	215.35	300.85		300.85		1.25	2.10		304.20
1,418.98	1,063.89	1,019.82	399.16	1,418.98	3.00	5.50			1,427.48
261.75	213.00	261.75		261.75	34.00		2.75		298.50
	124.68								
827.50	809.66	827.50		827.50		15.00	15.00		857.50
420.92	439.00	420.92		420.92		23.50	3.00		447.42
229.67	228.00	229.67		229.67	45.00	5.00			279.67
297.50	718.00	297.50		297.50		56.75			354.25
64.35	117.00	64.35		64.35		11.75			76.10
578.82	608.35	578.82		578.82	11.66	15.01	24.00		629.49
50.00	25.00	50.00		50.00					50.00
208.00		208.00		208.00			1.25		209.25
347.50	208.00	347.50		347.50		9.00			356.50
346.21	481.83	346.21		346.21	6.00	23.50	4.15		379.86
117.50	25.00	117.50		117.50					117.50
1,065.42	966.91	1,065.42		1,065.42	12.50		11.00		1,088.92
	60.91								
351.00	148.81	351.00		351.00					351.00
13,593.62	$839,659.51	$843,449.70	$70,143.92	$913,593.62	$531.09	$39,398.41	$1,199.23	$13,337.59	$968,059.94
		840.00		840.00					840.00
		17,728.37		17,728.37					17,728.37
		484.85		484.85					484.85
		5,041.79		5,041.79					5,041.79
		1,875.68		1,875.68					1,875.68
								80,308.86	80,308.86
								4,000.00	4,000.00
								11,018.51	11,018.51
						400.55		3,322.38	3,722.93
								28,098.59	28,098.59
								21,093.49	21,093.49
13,593.62	$839,659.51	$869,420.39	$70,143.92	$939,564.31	$531.09	$39,798.96	$1,199.23	$161,179.42	$1,142,273.01

The Methodist Woman Serves a Quadrennium

(*Continued from page 4*)

ing of procedures to meet the needs that had arisen in their own communities.

1943

The situation of 1942 became more acute in 1943. Additional defense workers were added, including a worker employed by the Wesleyan Service Guild among women workers; likewise a worker among the women in the armed services.

The matter of personnel became acute in the home field as workers were called to the service. With juvenile delinquency growing, there were fewer trained workers to cope with the problem. On the foreign field, missionaries were returning on regular furloughs and because of the war situation. It was heartening to see during this quadrennium young women, well trained, offer their services to the church for full-time service as missionaries and deaconesses.

These, in turn, have brought great blessings to the home church. One will not soon forget the inspiration brought by these missionaries of ours who returned on the "Gripsholm." Coming out of a country that is war-torn, yet they can still say, the church goes on! Buildings may be destroyed, but not the church.

With all the problems, Methodist women sensed anew that physical blackouts were not as serious as spiritual blackouts. But above all this darkness of our day and beyond it—all of us can see the light that is eternal and must have the faith to believe that it is such organizations as the Woman's Society of Christian Service through which God will redeem the world, and from him we will catch the flame of faith to believe that

"Though all the churches of the earth be blown
To bits by high explosives from the skies,
Up from their foundations, stone by stone,
The walls will lift again, their spires will rise,
Their windows stained with jewel fire will shed
Clear light upon the upturned faces there;
Hands will dispense again the wine, the bread,
And at new chancels men will kneel in prayer.

"For deeper than the earth the Lord has laid
The granite rock on which his churches stand,
And he alone with unseen pick and spade
Has delved and grappled with a mighty hand.
And nothing can destroy his work, his word,
Nor the Rock of Ages, Jesus Christ our Lord."

—*Grace Noll Crowell.*

1944

The year 1944 brought so many proofs that this poem of Grace Noll Crowell's is true. Methodist boys and girls could be found in almost any place in the world. And, as they went, "they found the church there." It was a new experience to them . . . they knew of missions but had never taken missions seriously.

"So it has come about that the churches of the West far outran our servicemen to the ends of the earth. When the men in uniform come back and join us in thinking on world order, they are sure to tell us that the beginnings of world order are already laid in the fabric of Christian churches, institutions, and fellowships already existent. Of course, they have shared the surprise of Mr. Wendell Willkie when they found that the Christian churches were *there* ahead of them, *there* being any one of these 122,000 places in Asia, Africa, Latin America, or the Pacific Islands, where worshiping Protestant Christian groups are to be found.[1]

That the Church had something important to conserve was the spirit in which the Woman's Division of Christian Service, in co-operation with the other Divisions of the Board of Missions and Church Extension, made an extensive study of their work and evolved vast and far-reaching plans for the postwar period. These plans became a part of the Crusade for Christ program adopted by General Conference.

The year 1944 was likewise a time of evaluation for the Woman's Division of Christian Service The entire structure of the organization was studied and plans were made to perfect the weaknesses found in the structure. As the quadrennium comes to a close and new members are elected to the continuing corporation of the Woman's Division of Christian Service, they mark but another milestone in the long line of progress from those earlier organizations founded seventy-five years ago to the present day. They, as did their predecessors, will find new opportunities of service, new needs demanding their attention, for the Woman's Division is not static; it was born for the hour in which we live and will continue to live up to the high calling of the hour.

The Future

The future does not depend upon them alone . . . but it does depend upon *you*—each of you that reads these words and is enrolled in the Woman's Society of Christian Service. To THE METHODIST WOMAN has been given the oppor-

[1] "They Found the Church There," published by Foreign Missions Conference of North America.

tunity of pointing the way, of helping to translate the actions of the Woman's Division into workable plans for local societies. It points faithfully to the future for it knows that the glory of our organization will depend upon every woman in the church standing loyally in her place and assuming her personal responsibility. God alone can estimate what it would mean to the world to have one million and a quarter women with open minds, sensitive consciences, dedicated possessions, and a Christian zeal united in the mighty endeavor to incarnate the Lord Jesus in the social, economic, cultural, and spiritual life of America. Such an achievement would shake the world.

With the increasing number of employed women, the Woman's Division turned its attention to the problem of postwar employment. A two-day conference was held in New York of leaders concerned about the problem. Experts gave guidance and the findings of this meeting are proving helpful as plans are made for the future.

The American Indian in 1944

(*Continued from page 13*)

although the Indian has a special claim to service because of the segregated life that has been his. Also, as he comes from a reservation to town life, he is particularly susceptible to the temptations that are about him and his family. The women and children especially are in need of the friendly approach; Sunday schools and public schools can make large contributions at this time to the peculiar needs of these people.

When the war emergency is over and defense factories close, many Indians will doubtless return to their reservations, but some will be caught by the attractions of the towns. It is now, while they are finding themselves in a strange life, that the church can reach them. This is especially true of those churches whose boards have Indian missions on the reservations from which particular groups come. Peripatetic congregations call for peripatetic mission workers.

It must not be forgotten, however, that this mobile Indian of 1944, while a citizen of the United States since 1924, remains also a ward of this government subject to peculiar limitations to which other citizens are not liable.† To recount those in detail would be beyond the limits of this article, but some major effects of wardship may be recorded here. This status was fixed upon the American Indian as early as 1831 through a decision rendered by John Marshall, Chief Justice of the United States, who ruled that an Indian tribe could not "bring suit against a State of the Union," as such tribes were "domestic dependent nations, . . . their relation to the United States resembles that of a ward to its guardian." On so slight a basis for 113 years has continued the strange and paternalistic relationship between the conquered red man and the United States Government, sometimes benign, sometimes confiscatory, but always confusing and making impossible normal development for the Indian people. Wardship status brought about control of Indian lands, and from this control reservations and segregation came about; sales of Indian land brought to the tribes monies; these the United States government held, and, in large measure, still holds for the tribes to this day. It brought about a paternalistic care of Indians as though they remained minors throughout life.

There is a growing feeling that so discriminating and un-American a status should be placed on a footing similar to that of other citizens. As it is, a few states having large Indian populations will not allow them to vote because they are wards and because their land is not taxed, and because other discriminating actions limit their rights. One searches in vain for justification of this withholding from these people their full rights as American citizens; one can hope that there may be developed by the government a more just policy, and that there may be a gradual release of all Indians from "entangling alliances" beyond those that are the share of all citizens. One believes that the government should be able to change this status with a minimum of confusion to the Indians, with the transfer to them of all funds and lands as are legally theirs, and with a leaning toward generosity rather than toward niggardliness in settlements. The Indian does not wish to go on the warpath. It may even be that he may prefer to live for a time in segregated groups; this should be his privilege, but it should be a chosen segregation. This small group of American Indians can hardly learn to walk by themselves or to develop the highest type of citizenship when nursed by too paternalistic goverment.

In return for the service given by Indians in World War I, citizenship was given to all Indians; what a gift it would be if World War II would see the completion of that citizenship by the freeing of all Indians from the status of wardship.

†For a careful study of this subject send for a pamphlet, *Indian Wardship*, price 15 cents, Home Missions Council of North America, Inc., 297 Fourth Avenue, New York 10, N. Y.

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(See page 32 for prices)

1944

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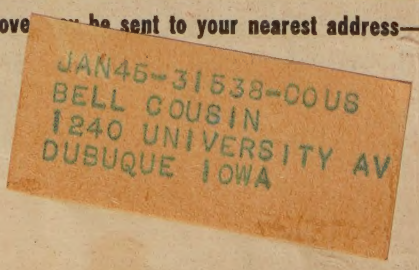

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